The Missionary Herald

VOLUME CX MAY 1914 NUMBER 5

ELNATHAN ELLSWORTH STRONG, whose face appears upon the cover of this number, was born in Hardwick, Vt., in 1832, and died in Auburndale, Mass., on April 2. Receiving his A.B. from Dartmouth in 1852, he entered Andover Theological Seminary, graduating in 1855. After a brief teaching experience he was ordained to the Christian ministry in 1859, in the Congregational church of South Natick, Mass., and this church he served until 1865. He then accepted the call of the church in Waltham, where he enjoyed a fruitful ministry for thirteen years.

Dr. E. E. Strong

In connection with these pastorates he manifested such a deep interest in foreign missions, and gave such evidence of effectiveness in the use of his pen in behalf of the great cause, that he was called by the Prudential Committee to the editorship of the *Missionary Herald* in 1878. Dr. Alden, in rendering his report to the Board at the annual meeting, described the new editor in such a way as to arouse lively expectations, which, it is needless to say, were not disappointed. It was a tribute to the value of his services that in 1888 he was elected by the Board Editorial Secretary, since which time the office has been considered a secretarial one. In order that he might better equip himself for his work he was sent to England in the summer of 1886, where he secured a much needed rest and made a careful investigation into the literature of the British societies.

FOR nearly thirty years the readers of the *Missionary Herald* sat at the feet of Dr. E. E. Strong as an interpreter of the world movements of the Kingdom. They looked to him for information, and in no small degree they allowed him to form their opinions as to the progress of Christianity in foreign lands. We are under the impression that our readers came to appreciate their obligation to Dr. Strong, since the *Herald* was known to be identified closely with his personality throughout this period. But only those who have been in a position to understand the effect of his work in educating public opinion and in swelling the receipts of the Board's treasury can appraise its full value.

The Power of the Editor

It is true that a magazine like this does not reach a large constituency as compared with some; but it is also true that this constituency is an exceedingly choice one—a company of people who do not fear to stand with Christ in his world program, who regularly study the advance of the Kingdom, and who are willing to go to the limit in their devotion. To guide, to instruct, to inspire, to develop such a company was a great task, and right nobly did Dr. Strong perform it. He made the *Missionary Herald* the greatest single asset of the Board, so far as agencies are concerned. His pen had a good deal to do with the stream of individual donations and of church offerings which has poured into the treasury during the past thirty years. As for legacies, they can, for the most part, be traced as the direct result of the news which the *Herald* has published from month to month, year in and year out.

ONE great reason why Dr. Strong's editorial work was of such far-reaching and permanent effect is the fact of his clear thinking and honest writing. His intellectual integrity never forsook him. Dealing often with events of dramatic and thrilling interest, he never overstated the case or indulged in the romantic tendency of some mis-

His Devotion to Truth

sionary writers and speakers. He was chary of adjectives and avoided the use of superlatives. He preferred to state the facts, favorable or unfavorable, and to allow them to speak for themselves. So great was his dread of exaggeration and insincerity in writing, that he preferred to lose a good journalistic chance rather than to run the risk of misleading his readers.

The working out in another direction of Dr. Strong's passion for sincerity and accuracy is seen in the production of the American Board Almanac, which was started by him in 1886, and which gave him a wide reputation as a missionary statistician. So far as we know he was the first on this side of the water to gather reliable figures as to missionary work throughout the world, although in recent years he delighted in the more elaborate tables of his friend, Dr. Dennis, whose death, strangely enough, we also chronicle in this issue. Dr. Strong was never known to be irritated over the shortcomings of his co-laborers; but if he ever seemed to approach such a state it was when he discovered that certain missionaries and occasionally whole missions had failed to send him the statistics for the year. He would then say in his kindly, troubled way, "How *can* they fail to see the importance of accurate reports to us at home, and after we have written them so earnestly on the subject!"

The Visit to Africa

A NOTABLE event in his career was his trip to Africa in 1903, together with Rev. Sydney Strong, D.D., then of Oak Park, Ill., now of Seattle. Mrs. Sydney Strong accompanied her husband, but, it will be recalled, died on the voyage home. During their seven months' trip the deputation inspected the work of the Board in Natal, the Transvaal, and Gazaland. It was a time of peculiar difficulty and crisis for our missionaries in Natal, on account of the "Ethiopian Movement" which had been sweeping through the native churches and alienating many of them from the mission boards. The time of the deputation was much occupied by questions arising from this movement, together with problems connected with polygamy, the management of mission reserves, and the development of an educational policy. They enjoyed many interesting experiences, especially in navigating the Busi River on their trip in to Mt. Silinda. Dr. Strong loved to relate these experiences, and always did so with dramatic effect. That he made a profound impression upon the natives is evidenced by the fact that to this day they relate stories in connection with his visit. The Africans were greatly impressed by Dr. Strong's physical vigor and alacrity. They considered him to be a great deal older than he was, and consequently watched his every movement with amazement and delight. Eight years after, a native of Mt. Silinda related with great gusto to a visitor from America how Dr. Strong was so lively that one day, when he attempted to mount his horse, he leaped clear over the horse and landed on the other side! The report which the deputation rendered upon their return was ordered printed, and is regarded as a document of great value.

The Worth of the Man

IN another part of the *Herald* we print tributes to Dr. Strong's character and worth from those who knew him in different relationships—as neighbor, traveling companion, missionary, missionary child, fellow-worker. But on this editorial page we cannot refrain from a personal word. Those of us who worked daily at Dr. Strong's side, and sat with him at the committee table week after week, came to realize that we had among us a genuine saint. We were even prepared for the impression he made upon the African pagans in connection with his deputation trip in 1903. In one village where they stopped the men were noticed looking eagerly at this benevolent, white-haired stranger, and saying to each other in awed whispers, "*He's their god.*" A man of firm religious conviction, very sure of God, given to prayer,

with a heart big enough for the whole world, he seemed the very incarnation of love—a living benediction. Many will recall his appearance at the annual meetings of the Board, especially in recent years, where, in the midst of those who had come lately to the work, his benevolent face and fatherly figure gave a flavor of dignity to the proceedings and served to connect the minds of many with the meetings of the Board in the old days. Some may not have appreciated that associated with this kindly demeanor was a rarely keen and practical mind. Dr. Strong's judgments were independent and sound to an unusual degree. He was a good appraiser of men and means. Not infrequently at committee consultations, when the debate had gone around the table, he was called upon for the final and determining word, which he would give with reticence, yet with such a whimsical humor playing through his words as to give his judgment charm as well as power.

In 1890 Dr. Strong succeeded Secretary Alden as clerk of the Prudential Committee, and brought to that office such a fund of experience and wisdom that he became much more than a recorder of the Committee's conclusions. He held the position, with occasional intervals, until failing eyesight led to the appointment of his son in his place, he then becoming assistant clerk. Certainly if there is, as they say, a science of missions, Dr. Strong was one of its best exponents.

At "The Stronghold"

No study of Dr. Strong would be complete without some reference to his beautiful and tender family life and the hospitality of the home in Auburndale, known as "The Stronghold." Here missionaries from all over the world found a welcome, extended by Mrs. and Miss Strong as cordially as by the Doctor, and as hearty as it was intelligent. Such conversations as have been held in that house, such stories told! To the children of the missionaries, especially those who have lived at the Walker Missionary Home, Dr. Strong will always be recalled in connection with his Christmas Eve parties, which had a character and charm all their own—quite the event of the year in the Doctor's life. At such times he fairly radiated kindliness and good cheer upon all around. These parties began with sports and dramatics downstairs, then everybody went upstairs to the hall in the third story, where the old-fashioned game of Jacob and Rachel was invariably played; then the Christmas tree, with its suitable, personal gift for every one; then refreshments in the parlor, and finally a prayer and the singing of "Joy to the world, the Lord has come," to the tune of Antioch. No one would have tolerated any change in that program.

The Latter Days

FAILING eyesight obliged Dr. Strong to relax his labors in recent years and gradually to pass over his work to others, particularly to his son, who became Editorial Secretary in 1907. Until last summer, however, he occupied a desk in the Board Rooms and participated freely in the meetings of the officers (known as the Cabinet) and in the deliberations of the Prudential Committee. The last meeting he attended was on September 9, 1913. Since that time his strength has steadily waned. He passed away peacefully on the morning of April 2, in his eighty-second year.

When we consider Dr. Strong's long and successful editorial career, the influence of his saintly character in the Auburndale church and community, his happy and fruitful home life; and when we recall how Dr. Strong did not retire from active service until he had the satisfaction of seeing his son take his place, we must feel that his was a rarely beautiful, complete, and well-rounded career.

Dr. Strong in 1856 married Elizabeth Gilman Mitchell, of Boston, who survives him, together with three children, Miss Annie C. Strong, Rev. William E. Strong, D.D., editor of the *Missionary Herald*, and Mr. Arthur Strong, of D. C. Heath & Co., Boston.

Dr. William E. Strong received by cable the news of his father's passing away just as he was about to sail for home from Yokohama.

John R. Mott at Harvard

FOR an earnest Christian, a real "insider" in missionary work, there was deep personal satisfaction in listening to Dr. John R. Mott's course of lectures recently given in Sanders Theater at Harvard. It is pleasant and something more to see a man's capacity and achievements in distinctly Christian work recognized in a great university. The large audience that greeted Dr. Mott each day, and the deep impressions received from these lectures, made his hearers feel that this was a Captain of Industry, to be ranked only with the greatest men in business, in politics, and in finance; yet his achievement and the results of his life are all in the realm of the Kingdom.

Dr. Mott's theme was, "Forces to be Used for the World's Evangelization." The lectures were given on the Hyde Foundation of Andover Seminary, and the invitations were widespread among Christian workers and leaders in Boston. Through Sunday service and morning chapel Dr. Mott reached a large number of Harvard men in personal ways, but the percentage of students attending the addresses was not impressive. The subjects for single lectures were, "Dedicated Personality," "Christian Statesmanship," "The Money Power," "Coöperation and Unity," "The Christian Impact of Western Civilization."

Never did a speaker pack more facts into a brief hour! Without ornamentation or elaboration one statement followed another, each sentence contributing a step in the progress of the thought, each paragraph presenting some new point of view or angle of approach to the main theme. While Dr. Mott's lectures were proceeding, *Harper's Weekly* for March 21 appeared with that remarkable telegram of President Wilson concerning Dr. Mott's capacity spread on the outside cover, and with Gleason's write-up of Mott as a molder of world civilization for the leading feature of the number. The telegram is striking, revealing cordial Christian sympathy in the President's mind. It reads: "Certainly one of the most nobly useful men in the world. I have the greatest admiration for him and the most profound confidence in his extraordinary character and abilities."

Shansi Matters

THE response of Congregational people to the appeal to enable the Board to accept the offer from officials of Shansi Province, China, has been quick and effective. The amount named by the Prudential Committee as the minimum sum which would warrant their entering into an alliance with the government in the conduct of public schools is now in hand in cash and reliable pledges, and the work will begin at the earliest possible date. The offer looks to the missionaries conducting the government high school of Fenchow, which serves a vast population in eight centers, and also supervising village school work in the same region. The government will furnish buildings and make an annual grant of 4,000 taels, the mission to furnish people to supervise and to conduct the work. It is agreed that there is to be entire freedom to teach the Bible and Christianity. In addition to securing the necessary funds for the work, the Board has recently designated two new missionaries to the Fenchow station: Mr. Hummell, who has already had some experience in the Orient, and Miss Bookwalter, who will become Mrs. Hummell before starting for China.

Called to a Chair of Missions

ONE of the missionary leaders of America is Dr. T. H. P. Sailer, of the Presbyterian Board of Foreign Missions. Beginning in his home city of Philadelphia, Dr. Sailer instituted the system of foreign mission study by classes of young people in many different churches, which has now spread all over our land.

In 1902 he was asked to join the staff of the Foreign Board at the New York offices, and one result of his activities has been the interdenominational work of the Missionary Education Movement. Dr. Sailer has been largely responsible for the splendid series of text-books which has come from that Movement, and has of late been devoting a good deal of time and thought to standardizing the quality of educational work done in missionary colleges. It was announced a few weeks ago that a chair of missions had been added to the faculty of the Teachers College of Columbia University, New York, and Dr. Sailer was at once invited to fill that chair—a choice which has been unanimously approved by mission boards and educational experts of all churches. We understand that his classes have already begun at Columbia, but that he will continue an advisory connection in the educational department of the Board he is leaving. An interesting personal item is to the effect that Dr. Sailer has never accepted a salary for his work, having done all at his own charges.

The Death of a Missionary Statesman

DR. JOHN R. MOTT, in one of his Harvard lectures, emphasized the need of missionary leaders who can think of the world as a whole, without regard to denominational or geographical distinctions. Such an one was Rev. James Shepard Dennis, D.D., who died in New York City, March 21. Dr. Dennis was perhaps best known as the author of the three-volume work on "Christian Missions and Social Progress," which is the classic on this aspect of missions, and which has proved to be the treasure house for a number of lesser treatises. Other books from his pen have been the "Centennial Survey of Foreign Missions," published in 1902, and "The New Horoscope of Missions," 1908. He was also joint editor with Professor Beach, of Yale, in issuing the "World Atlas of Christian Missions," in 1911. On account of his wide knowledge of missionary work and conditions, he was made a member of Commission No. 1 of the Edinburgh Continuation Committee. Dr. Dennis, after graduating from Princeton College and Theological Seminary, went out as a missionary of the Presbyterian Board to Syria, where he served in various capacities from 1868 to 1891. His productivity as a writer on missionary subjects has given him an extensive reputation. In the department of missionary statistics he came to be recognized as the foremost authority in the world. Painstaking, accurate, and scientific in all that he did, he yet wrote with the pen of an enthusiast, so that his books inform and inspire at the same time. He was one of the men in the missionary realm to whom the somewhat overworked word *statesman* could truthfully be applied.

As to Albania

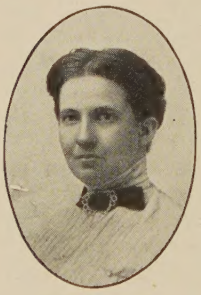
KING WILLIAM I of Albania has safely reached his kingdom and is organizing his government. Statesmen and history makers are watching the capital; but Christian churches and missionaries are eager to learn of the results of the efforts to raise the $65,000 needed for schools, hospitals, and churches, and in behalf of which Rev. C. T. Erickson, of the Board's mission in Elbasan, has been working. The hospital building was provided for at the annual meeting of the Board in Kansas City. Two generous friends have given $15,000 each for a boys' school and a girls' school. With warm-hearted generosity, which ought to be told far and wide, the Olivet Church of Merriam Park, St. Paul, Minn., gave to Albania half of its building fund of $20,000, with which it had planned to enlarge and beautify its own church home. So the church, the hospital, and the two larger school buildings in the Albanian city are provided for, and what is now needed is the money for salaries, equipment, and for a working fund. Mr. Erickson sails on April 21, and will visit London, where Dr. F. B. Meyer has arranged for him to meet some English friends of Albania.

And What Next?

IT has again been proved, as so often in the past, that the friends of the Board will give, to the point of sacrifice, to meet a special call or a great crisis. These friends, and others, are now reminded that the Board's regular budget is in danger. It is not good business to take up with new offers of work at the expense of work already under way, and the officers of the Board wish to call attention to the fact that there has been a steady falling off in the regular receipts since the year opened.

To Durban, South Africa

MISS MARY KEZIA BATES, of Rosedale, Kan., started on April 10 on her journey to Durban, South Africa, where as nurse she is to join the staff of the Board's hospital under Dr. McCord. The daughter of a missionary to Africa, formerly connected with the Board, Miss Bates goes back to work in a city not more than twenty miles from the place of her birth. Her grandfather was a pioneer home missionary in Nebraska. She came to America in 1904 and has studied at Oberlin, but received her nurse's training in the hospital connected with Kansas University. Practical and cheerful by temperament, Miss Bates seems admirably fitted for the nursing profession, and her knowledge of the Zulu language will make it possible for her at once to be useful in a hospital whose patients come from all parts of Natal, Zululand, and the regions beyond.



MISS BATES

The Rest at Old Orchard

IT is a pleasure to remind our missionary friends that the pleasant summer home given, under partial endowment, to the American Board for use by tired missionaries of our own or other Boards, is to be open this summer as heretofore, and will be ready for guests, at the usual moderate rates, very early this year. The house is named Minnie's Seaside Rest, and it is under the competent management of Mrs. S. C. Gunn, to whom inquiries as to accommodations, etc., should be addressed, at Old Orchard, Me.

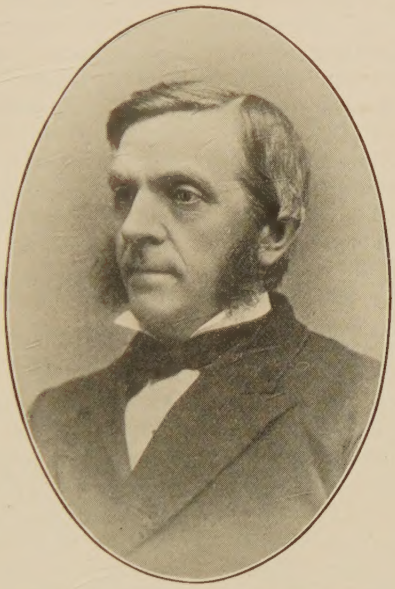
Nurse Missionaries

IN the early stages of medical missions the doctors had to trust the care of sufferers to whom they ministered to the friends of the sick ones themselves or to such care as the busy women of the mission could give. When the medical work became better established, and especially after hospitals were founded, the need of trained nursing service became imperative. Consecrated women felt the call, and as heroic service has been done in mission hospitals as ever was offered on battlefields—more heroic, in fact, as the mission service calls for daily, persistent faithfulness, quite apart from the excitement of a great emergency and the appeal of patriotism. As the number of assistants needed grew larger, the various societies found it hard to get in touch with the nurses. In order to get the need before them, there was formed in England the Nurses' Missionary League. Twenty-one of the London hospitals now have branches of the League, and there are six societies in Scotland, three in Ireland, and thirty-three in English provinces. Nine matrons of large hospitals have become vice-presidents of the League, which is interdenominational, and a quarterly magazine, *Nurses Near and Far*, deals with the work of nurse missionaries everywhere. The American Board is among the societies which need to secure suitable recruits for this work. Nurses are needed now in five hospitals on the Board's field. They must be thoroughly trained, robust, and earnestly Christian women, able and willing to tell the Good News to their patients, and they will find hard, absorbing, and rewarding work awaiting them.

DR. STRONG AND HIS FRIENDS

WITH THE PRUDENTIAL COMMITTEE

One of the interesting and delightful things about a long and useful life is the manifold nature of its influence, the variety of impression which it makes. Probably most of those who knew and loved Dr. Strong will think of him as a singularly gentle, amiable, and lovable man. They will recall his uniform courtesy, his gentle and gracious manner, his unfailing kindly interest in others, his ready and unselfish sympathy. All this is eminently true of him. He was "an Israelite indeed, in whom there is no guile." Long fellowship with his Master had developed in a marked degree that "grace of our Lord Jesus Christ" for which his disciples are taught to pray, and which Dr. Peabody has analyzed as "the issue of poise, simplicity, and peace, the total impression of a harmonious, unruffled, and disciplined character." His outward manner was the "unconstrained expression of the kindly, self-forgetting, and tranquil mind."



REV. E. E. STRONG, D.D.

At the time he joined the staff of the Board

But simplicity and graciousness are not inconsistent with force of conviction, keenness of discernment, weight of judgment, and great practical shrewdness. And it was this side of his character that most impressed those who sat with him at the council table for many years. He had the judicial spirit and temper, considering with candid mind all sides of a question before he reached his conclusion. But once he had come to a decision, he yielded his deliberate judgment only to new facts or the convincing force of argument. His editorial experience and his personal acquaintance with so many of our missionaries, as well as his first-hand knowledge of some of the fields, gave his judgments the weight of a breadth and thoroughness of missionary information that few possess. And these resources were at the service of a clear and sagacious mind. His judgment of men was excellent, and his opinion of a candidate always was listened to with great respect.

It is as a wise counselor, therefore, that I think of him first of all. While he had a delightful vein of humor, and sometimes lightened up a weighty discussion with a flash of wit, yet the seriousness and magnitude of the great task to which he had devoted his life was reflected in his habitual attitude of mind. One cannot think of petty selfishness or peevish irritation in connection with him. But learning to look upon the world through the eyes of his Lord, he came to share in that sagacity of the unworldly spirit which is so marked a characteristic of our Lord.

EDWARD MACARTHUR NOYES.

AS AN ASSOCIATE SAW HIM

None of the early impressions made upon me when entering upon the duties of young people's secretary of the American Board in 1902 have remained more vivid than those centering about

the first meetings of the Prudential Committee and of the Cabinet, or council of Secretaries.

I soon recognized in Dr. Strong the Nestor of the secretarial staff and the oracle of reference for the committees of the Board. By long years of reviewing missionaries' letters for the *Missionary Herald* and of recording the minutes of the Prudential Committee, supplemented by wide general study, Dr. Strong had become an unfailing fountain of knowledge concerning the history and detailed affairs of missions all over the world. His memory of names, dates, family relationships, and personal service of the entire missionary force was almost infallible.

Probably no characteristic of his life has left a deeper impression than his universal sympathy and hospitality. His judgment of individuals as well as of missions on the field, like his judgment of the churches at home, was no less firm and helpful because always tender and sympathetic. No one ever heard a harsh word or judgment from his lips. Among missionaries in different lands a tender reminiscent mood came over any group whose thought turned toward him, because of innumerable acts of hospitality and uncounted conversations which gave new hope and comfort to tired or discouraged workers.

Among his associates in the office his presence, face, words, and deeds were a constant benediction. In an age when administrative affairs encroach more and more on the meditative and devotional hours, the memory of his unruffled spirit and composed mind should lead to emulation of those habits of daily life so marked in Dr. Strong.

HARRY WADE HICKS.

AT HOME AND IN THE CHURCH

From my study windows I can sometimes see the glow of the setting sun over the home of the Strongs, like the Greeks' dream of the Hesperides garden beyond the Western sea.

Few dwellings have I known where the whole family were so united in making the home so bright, so abounding in the ministering spirit, as theirs. Especially were missionaries from all over the world welcome guests.

No one can express fully what Dr. Strong and his family have been to Auburndale. He has made true the legend of the Oriental fountain whose waters an angel had infused with the mysterious power that wherever a drop fell a new fountain arose endued with the same mysterious power.

In his church relations we can say that he was one whom it was "a privilege to know, a necessity to love, a delight to honor." Then as to his personality, I would say that his most prominent characteristic was faithfulness—to the truth as he saw it; to all forms of church work; to the liberal support of the church as an institution.

How many of us can say that we feel

"His being working in my own,
The footsteps of his life in mine."

F. N. PELOUBET.

WHEN TRAVELING IN AFRICA

To know a man you must travel with him. I had the pleasure of being the traveling companion of Dr. E. E. Strong when he, as head, led a deputation of the American Board on a visit to its missions in South Africa. We met in London and for six months were together until we parted in New York, having meanwhile gone around Africa to Cape Town, Durban, Johannesburg, Delagoa Bay, Beira, Rhodesia, Zanzibar, Red Sea, Port Said, Naples, Gibraltar, and other interesting places.

We met James Bryce, Lord Milner, Zulu chiefs, and we squatted on the earth floor of Kaffir kraals. We faced fine congregations in Johannesburg; we addressed outdoor meetings under the Great Tree near Durban, where Dr. Adams first preached the gospel to Zulus, and others in the compounds of the gold mines; and we spoke before groups of natives on the banks of the Busi, where the crocodile suns himself.

Everywhere Dr. E. E. Strong was the same affable, courteous, well-

poised Christian gentleman. I cannot recall a single selfish act on his part, from choosing berths, or seats at a table, or on train or boat, up to a position on a program. The courtesy of affection seemed to be the law of his life. Africa, to him, was God's world. Everywhere was opportunity spelled with a capital letter.

I found him tireless in service, tender and considerate in sorrow, brave in duty, abundant in hope. He was a Christian gentleman among the unclad people of the forests of Mt. Silinda, as he was in his own drawing-room. He manifested the same love that the dark people noted in Livingstone; the same love the world notes in Christ.

SYDNEY STRONG.

AMONG THE MISSIONARIES

"Ein' Feste Burg"

A man is more than his physical boundaries. His, in a way, are the lives and acts of those who believe in him. We of West Africa came to speak lovingly of Dr. Strong's house as the "Stronghold." It was the multiplied expression of the man. Nor can we forget that unofficial, whole-souled hospitality which received us beneath its portals, where our sorrows, our weaknesses, and our ambitions were searched out and ministered to as occasion required.

Dr. Strong had us all in his family, not only on those far-apart, rare occasions in furlough time when he took us home and fathered us, but also all through the years we felt the sympathy which he bestowed on us through his frequent and personal letters. To the "Stronghold" went reports of all the troubles and successes of the mission, the intimate affairs of the mission family that may never enter the formal reports. To the world he was Editorial Secretary of the American Board; to us he and his were father

DR. E. E. STRONG AND PARTY UNDER THE HISTORIC TREE NEAR DURBAN

THE "STRONGHOLD," IN AUBURNDALE

and mother, loving sister and elder brother. We mourn our friend and fellow-worker, our mentor and guide. Heaven is richer by his presence, yet we are wealthy in the heritage he left us. What he was enables us more confidently to preach the Christ whom he followed. What he was to us may we be to those to whom we are sent. Thus only shall we be able to express our appreciation of Dr. Strong.

MERLIN W. ENNIS.

THE CHRISTMAS PARTIES

The other day I found among some papers a little card—"Christmas Greetings from the Auburndale Stronghold." It brought back vividly the annual event to which generations of "Home" boys and girls looked forward—"The Strongs' Party." Shall we ever forget our host and hostesses; the hour of charades, fortunes, pantomimes; the rush upstairs where Dr. Strong himself started Jacob and Rachel, a game which was never really played except in that third floor hallway? We remember the call downstairs for the quieter part of the program. Santa Claus was not always dressed in his North Pole habit. He came from year to year in costumes of many lands. As the evening drew to a close, there came the prayer by one of the parents, with its expression of gratitude because those far away knew that we in the homeland were being remembered Christmas Eve by friends who loved us. How "Joy to the world" rang out as we gathered at the piano!

Will a Christmas for the young people at the Home be the same without our beloved Dr. Strong? The party at the Stronghold given to the missionaries on furlough, the officers of the Board, and the boys and girls at the Walker Home, the matin service to which Dr. Strong always came with his message and cordial greetings, are interwoven with our memories of the day. Will Auburndale be the same without Dr. Strong in the home which is always open to us? To my questions there are a host of Missionary Home boys and girls who will give my answer.

GEORGE E. CARY.

BITS OF CHINA

By Rev. WILLIAM E. STRONG, D.D.
Editor of the Missionary Herald

CHINA is altogether too big and too varied to be put into a single statement. To declare what China thinks, desires, or will do is to multiply a few units of fact by a massive imagination; the product may be interesting, but it is liable to collapse before you are done looking at it. The best an inquiring visitor can do is to note such separate facts as appear, setting them down each by itself as being in so far true. Gathered bit by bit they may fit together, till the Chinese puzzle is solved; if they prove contradictory it is no more than does the Chinese nature itself, as witness the fine trait of commercial honesty and the invincible disposition to "squeeze."

1. It is an undeniable fact that President Yuan Shih Kai is not loved in the south of China. They say he is a despot; the more violent of speech affirm that he is worse than the Manchu rulers; that whereas under them some progress was being made, some reforms begun, now all is at a standstill or even reactionary.

They admit he is "the strong man"; that he is getting the hand of control on the country. He has just had a fleet of naval vessels in the south, withdrawing southern soldiers from the forts and replacing them with northern troops that he can trust. Officials appointed after the revolution, representatives of the New China, are also being dismissed and the old men restored to their former places. Executions are frequent and summary of those suspected of plotting against the government; in each case the charge and the evidence are sent up to Peking from the south, but it is said the accusation is inspired from headquarters.

Many, south of the Yangtse, seem sincerely to believe that the president is scheming to make himself emperor, that he is first and last a self seeker; at all of which the loyal men of the north shake their heads reprovingly. They say the south refuses to see the situation from Yuan's standpoint; to realize how desperate is the need of order, quiet, firmness of rule, in this crisis of China's history; for that China is not through her convulsion yet is recognized by all sober observers of affairs. They point to the abysmal failure of the National Assembly to perform its task as indicating that the president has been driven to a virtual dictatorship, pending the appearance of some body that can seriously share the responsibilities of government. The second revolution not only failed of success; it brought discredit and political ruin on its promoters; it left the opponents of government without leaders or a cause on which they can unite. Even Sun Yat Sen, erstwhile the hero of heroes, the Washington of China, being drawn into that futile outbreak, has to a large degree lost his standing with the people.

President Yuan is left the one man head and shoulders above all others. Virtually a prisoner in his palace, as much so as was ever the emperor, he yet rules China. Without him one fears there would be chaos, though the vice-president, Li Huang Hung, is looming conspicuously, having carried himself admirably through these difficult times. Li is well spoken of north and south, and is perhaps the most popular man in China today. It will be wise to bear him in mind in estimating the future.

2. A second patent fact in China's situation is that though there is much unrest and even sedition, the spirit of agitation is confined to a small part of the people. It is said that the second revolution, that of last summer, was the work of disappointed politicians who had failed of office, and of young

THE FOOCHOW CONGREGATIONAL COUNCIL AT A RECEPTION TENDERED DR. CAPEN AND DR. W. E. STRONG

and ardent patriots, largely from the student body, who flared up at the foreign loan controversy. Many of the soldiers who joined in that outbreak did not know what they were fighting for; they simply followed the leaders in the prospect of another campaign of lawlessness and loot. The mass of the Chinese yet are not awake to the glory of belonging to a republic. They do not even understand the idea. It seems to them only another name for government, and they do not much care who rules them, so long as rice is plenty and taxes and "squeeze" are not unbearable. What they want most of all is peace; so that the old conditions shall not be disturbed, nor trade interrupted, nor their lives shaken out of the ruts. "It is bad for trade," they say, "this fighting and overturning and juggling with government; let us have peace."

It is easy to overestimate the change or at least the sort of change that has come over China in these recent years, because much of it is superficial and conspicuous. Take, for example, this express train which runs once a week from Pukow to Tientsin. It is very impressive, this train *de luxe:* compartment sleeping cars, steam-heated, electric-lighted; dining car attached, where elaborate and toothsome meals are served; a saloon car with rattan easy chairs and lounges; and withal civil and watchful porters bringing you hot water for the toilet, and standing by to lock your compartment as you may leave it when the train halts at a station on the way. To be borne along in this train over a smooth, stone-ballasted roadbed, past substantial brick stations, from Nanking, the ancient capital, to Tientsin, and by connecting trains from Shanghai to Peking in a day and a half, is to feel that China has moved and that she has wonderfully absorbed the ways of the West.

But this train is not really Chinese; it is an exotic. What should we say in America of a train running from Boston to Chicago (about a like distance) whose sleeping cars were all filled with Chinese and perhaps a few Americans in Chinese dress, whose dining car provided a Chinese table, and where the only normal Americans were tagging along in a box car resembling a cattle car at the end of the train? Should we say that America had adopted the civilization of China?

Out of the windows of the modern train in China you gaze upon brown fields tilled after the ancient manner, and villages of little huts with mud walls and mud roofs that look as if the face of the earth had broken out in a severe case of brown measles; you see the wayfarers trudging along the narrow paths, with their burdens hanging before and behind from the bending bamboo poles, and the better-to-do riding astride a water buffalo or a donkey; a few heavy two-wheeled carts are being dragged through the ruts by shaggy ponies; from the embankment by a station look down on you with mildly curious eyes groups of villagers in their blue frocks and trousers, the men hardly distinguishable from the women; they regard the wonder of the train gravely, and when it moves on return to their ways of life undisturbed. And they represent the multitudes of the Chinese.

China has moved. She has been compelled to see and hear new things. There is a new spirit astir; many of her boys and girls are slowly being educated to a broader and nobler view of life. Some of her people, altogether a good many, are enfranchised from old bondage, but the task is little more than begun. China has not yet, in the mass of her life, clearly broken with her past. The great body of her people cling dully to the old ways.

3. That there is a wave of reaction now in China against the sudden break with the past which characterized the revolution is recognized both north and south. It is felt in many ways, politically, socially, and even religiously. The movement to make Confucianism a state religion is one conspicuous evidence of it. It is announced in the press that the worship of heaven, in-

stead of being confined to the emperor, is now to be enjoined on all the people, since in a republic all are rulers.

The return to office of some of the public men who were ousted at the revolution, the retirement of many representatives of New China, the fact that here and there Chinese are allowing their hair to grow preparatory to resuming the queue, the extolling of ancient customs at this New Year's time (January 26)—these are but some of the straws which indicate a shift in the wind now blowing over China. It is not regarded as very ominous, perhaps only the natural slackening of a movement that started at top speed; but it is recognized and freely spoken of. The intangible but real influence of it is felt in many ways.

4. This reaction does not seriously alter the Christian situation in China, it does not lessen the opportunity or its pressure on the missionaries; "not in the slightest," said one of the Peking men to me. The churches are alive and growing, perhaps benefited by this testing of their fiber, now that Christianity is not in danger of becoming the fashion of the hour.

Indeed, new avenues of opportunity and influence are reported from all quarters. In spite of whatever efforts to reëstablish the ancient religions of China, they are doomed. Temples are neglected, idols dishonored. In one of the busiest sections of Hong Kong, I stepped into a temple to find boys playing shuttlecock in the outer court and the priest dozing within. To my companion's question, "Is this a good thing?" the priest replied with a laugh, "It's all right if you believe in it."

More and more the people are ceasing to believe in it, and they are as sheep without a shepherd, waiting to be led. "Challenging" is the word they use of the situation at Tientsin. At Nanking the Young Men's Christian Association, following up certain ministrations of aid rendered after the revolution to the abandoned literati of that ancient educational center, opened for them some Bible classes, sending invitations to those whose names they had. Out of 600 so addressed 300 were on hand the first Sunday; the number has now grown to 500. The teachers are Chinese students in the Union Theological Seminary connected with Nanking University. This university has another large group of these literati enrolled in its normal school, where under Christian influences they are being prepared to teach again in China's new day. It is such reports that one gets everywhere he goes—definite facts as to new lines of approach, new influences set in motion, a fresh zest to the old task.

For there seems to be nothing but respect and good will for the missionary and the religion he has brought. It is shown in the greetings of the street. "Foreign devil" is still sometimes cried by the children—I had it called after me—but there was no malice in the shout, only the childish spirit of mischief. And far more often I had the salutation "peace" from children who looked up to see the foreigner pass. Not only the children but their elders have changed their tone, the children indeed because the elders have taught them so. Instead of suspicion, dislike, enmity, there is now a responsive word and smile.

And there is an interest in the new religion that is being taught. At Diong-loh, near Foochow, when the new church was dedicated recently, it was a glad sight to look out upon the congregation filling it, and to see on that busy Monday morning not only substantial men of the town among its members, but with them other men, neighbors and friends, military officials, the leading men of the town, following with keen interest the exercises of the day.

One generalization as to China's situation may be ventured. She needs Christianity; needs it tremendously; to put probity and self-sacrifice into her people, without which all their cleverness and strength will not make of her a stable, peaceful, and commanding nation.

DR. WILLIAM E. STRONG AT FENCHOW

IT was a pleasant coincidence that brought the news of the appointment of a new worker at Fenchow and the acceptance of the Shansi educational offer to the station during Dr. Strong's short stay there. A letter from Rev. W. R. Leete, of Fenchow, gives a good picture of the full and varied days of the visit. Mr. Leete went to Taiku, two days' journey on horseback from Fenchow, to meet Dr. Strong and accompany him to the city. After telling some incidents of the journey, Mr. Leete says:—

"As we entered the halfway village to Fenchow, we found Mr. Pye and Dr. Watson there ahead of us with a picnic lunch all warmed at the inn. Not four miles beyond this village stands the monument erected to Fenchow's martyrs of 1900, who were killed just the day before news arrived of the fall of Peking. In sight of the city wall we found a hundred schoolboys and church members waiting with banners, and they led a triumphal procession straight through the city from east to west.

"Next morning we walked down through the compound and up on to the city wall which runs all along the west side of our property from the west gate to the northwest corner. I suppose the first impression must be that of surprise and a natural questioning as to why we are struggling so hard to find the money for more land. It is because we must *now* buy all the land we expect to need for years to come, and our expectations have been tremendously increased by the developments of the past few months. Land must be had for a girls' primary school, a large school for married women and Bible workers, a woman's hospital, and an industrial school, all apart from the men's hospital that has still to be financed. These must all be located with a view not only to utility, but in accordance with the Chinese ideas of propriety, and as far as possible with our idea of beauty.

AN OUTSTATION SCHOOL NEAR FENCHOW

These children at the school in San Chuan are taught by a Tungchow student. They show the bright, intelligent kind of boys who will be helped by the Shansi educational arrangement

Welcomed by the Magistrate

"We came back to find the district magistrate waiting. He is a fine-looking, open-faced young man, who completed his education at the Wasada University, Tokyo. He said there were three reasons why he wanted to welcome Dr. Strong to Fenchow: 1. Because he was an American! America was the first nation to welcome China as a republic. 2. Because Dr. Strong was a Congregationalist! Not only in China, but also in Japan, Mr. Shih (translated 'Stone'), the magistrate, had observed the work of our denomination. 3. Because of the great services that Pye and Watson have rendered to the people of his district! He said some very complimentary things at this point which Pye wouldn't translate. He knew of no instance when the church had done wrong, and he could wish for every village in his district a strong church.

The Government Offer

"Dr. Strong made such replies of appreciation as he could, only to be interrupted as the magistrate went on to describe to him his own position in this district. Finally, in true Chinese style, he apologized profusely for making any request of a guest he had come to greet, and we knew that he had come to the important business of his call. He said that he would perhaps be excused for making any request, because the situation was so urgent that he felt he must. The present state in the government Middle School is deplorable, and the leading men all want the church to take charge. If the mission would accede to the request he himself would guarantee the government's share in the support of the school, and would turn over to our use the plant now at the disposal of the government school.

"Dr. Strong replied that the situation had developed since his leaving the home offices, but that while here he would like to see the property offered us. This greatly pleased the magistrate, who immediately offered his personal escort for later in the afternoon. The property proves to be in very good condition as things go in China, and of no small extent, including besides the recitation halls a good-sized athletic field and a long park of temples and picturesque oaks, being almost as large as the entire property now owned by the mission at this compound. It lies diagonally across the city from us, being in the southeast corner. After a survey of the place we were ushered into the tea room, and there the whole history of this school, founded before the Manchus came into power, was briefly sketched by Fenchow's most influential citizen—a man of most gracious manner and with a fine face.

Mission Matters

"After Mr. Ching had left, we at last found time to show Dr. Strong what goes on here in our compound. We visited classes in session in the Atwater Memorial School, where the boys were doing examples in arithmetic and algebra on the blackboards, using the American figures and signs. We saw the girls' school, with many of its rooms yet to be furnished, and its newly organized kindergarten, under Miss Chaney, the most popular of all our departments. That afternoon, after a visit to the courts of Chinese buildings where Dr. Watson now stores his patients, and which will be torn down as soon as enough property can be bought for the hospital site, Dr. Strong was presented with a series of charts and maps advising him of the growth and character of the work of the Fenchow station. One showed how our Bible and tract sales have increased in the past five years from about 400 to 65,000 per annum. Another showed our remarkable educational growth, so that this year we have 689 pupils while there were only 312 a year ago. A third chart presented Mr. Pye's method of church development, which is that of the tree, outstations themselves having their own mission fields.

"On Saturday evening the church

gave Dr. Strong a tea, at which we missionaries sat down at a row of tables below the pulpit, while our hosts occupied the body of the building, enjoying the sight of food (nuts, cakes, and fruit) of which they themselves could not partake. We were all especially happy because a cable from the Board had just come that afternoon announcing the appointment of a married missionary who should come out to assume our new educational work. So when Dr. Strong made his address of appreciation, he closed with the announcement to the Chinese church of what we had ourselves just heard. It was certainly a joy to observe the light on the face of Pastor Run and his people at this news.

"Next day Dr. Strong preached at the morning service and in the afternoon was guest of honor at a feast given by one of the church members, and early next morning went on his way, accompanied as far as Chihli by Mr. Pye."

DR. H. C. HASKELL

REV. HENRY CHARLES HASKELL, D.D., until two years ago a missionary of the Board in Turkey, died on March 29, at Oberlin, O. Born in Anson, Me., on Christmas Day, 1835, he was graduated from Williams College in 1859 and from Andover Seminary in 1862. He went directly to the foreign field and was stationed at Philippopolis from 1863–70, at Eski Lagra from 1870–72. Returning to America he was released from connection with the Board in 1874. After some years in this country he was reappointed in 1877, and from that time until 1912, when he finally resigned, he was stationed at Samokov, Turkey. Since his return to America he and his wife have lived in Oberlin, and in spite of illness and gradually failing strength he has never ceased his interest and prayers for Bulgaria and his fellow-missionaries. In writing of Dr. Haskell, just after his passing, Rev. Joseph K. Greene says: "Love to God and love to man constrained him to be a missionary.

"He was scrupulously faithful in his work. He mastered the Bulgarian language and acquainted himself with Bulgarian life and thought and history. He sympathized with the Bulgarians in their sufferings, rejoiced in their liberty, and shared in their just aspirations.

"He was most happy in his relations with his fellow-missionaries. Firm in his own convictions and frank in the expression of them, he was withal most kind, courteous, and considerate. His superior abilities, sound judgment, choice language, and gentle manners made him a most valuable member of the mission.

"Dr. Haskell was pre-eminently a man of prayer. He walked with God, and was a living epistle of Christ to all who knew him. It was the man behind the missionary which attracted, enlightened, persuaded, and, by the grace of God, converted men."

DR. HASKELL
As he looked when he first went to Turkey

AMANZIMTOTI INSTITUTE

By Rev. JOHN SINCLAIR, D.D., Durban, South Africa

MY upbringing in Scotland led me to the belief that preaching to the heathen was the only legitimate way of doing missionary work. To Dr. Duff, Dr. Moffat, and Dr. Paton I had listened as a boy, as they told of work in foreign lands, and the emphasis was always laid on preaching the gospel. I concluded that there was only one way of preaching the gospel—just preaching it. I remember the stir it caused in Scotland when the first schools were opened in India by the missionaries of the Free Church of Scotland. Good people shook their heads and said, "They are departing from the gospel precept, 'Preach the gospel to every creature.'" In India and in Africa, in the twentieth century, it is found that missionary work can be done as effectively, nay, more effectively, by teaching than by preaching; and is not that a gospel way as much as the other, for does not the gospel say, "Teaching them to observe"?

A two weeks' visit with Mr. and Mrs. LeRoy at the American Board mission at Adams, Amanzimtoti, gave me the opportunity of seeing methods of educational missionary work and the results that flowed therefrom. I found all the missionaries at Adams teaching the Zulus things which enlightened the head, trained the hand, and drew out the heart. Everything is permeated with Christianity.

All told, there are 160 natives boarding on the station, with forty boys and sixty girls in normal school training. The boys and girls of the normal school, who occupy dormitories half a mile apart, rise at 5.30 in the morning and have their baths first of all. After that they have an hour of study, breakfast at 7.45, and then all meet in the school for morning prayers. Their first half hour is given to the study of the Bible. The government leaves room for this in the time-table and leaves the inspection in Bible study to the missionaries.

On Sunday there is a regular church service for all the natives of the station at a quarter to ten. Everybody is required to attend this service. A regular church service in the evening in Zulu is conducted by one of the native teachers. I witnessed a great sight the

LOOKING DOWN FROM THE HILLS UPON AMANZIMTOTI

Residence houses, seminary buildings, and the spire of the church may be distinguished

THE CLASS IN TAILORING AT AMANZIMTOTI

first Sunday evening I was there. The windows of the dormitory reading room were open, and I heard the low sound of voices from the inside. I asked Mr. LeRoy what they were doing. He said, "They are holding a voluntary prayer meeting to ask for a blessing on the evening service." Out of the ninety boys who occupied the dormitory, forty were present. During the week also, boys and girls alike have several prayer meetings among themselves, in which even the youngest of them take part freely.

The American Board, in the Adams district, has fifty-five primary schools scattered among the hills. Of these, Rev. Mr. Bunker is the overseer. The normal school sends out from thirty to forty teachers every year. All those teachers are grounded in the Word of God and in Christian principles. There are 5,000 children in the primary schools, and the natives are clamoring for more Christian schools every month. It is estimated that in five more years there will be 10,000 children in the schools. The number of schools and the government grant as well have advanced sixty per cent in the two years of Mr. Bunker's régime.

Christian teachers go to the schools. They begin the school day with prayer and reading of Scripture to the little children. There follows in the primary school, as in the normal, the first half hour of Bible study. That goes on through the four first standards. Then many of the children seek the higher education in the upper grades and the normal, become more deeply versed in the Bible and Christian principles, and in their turn go out as teachers again. That seems to me an ideal form of the highest type of missionary work.

The Adams normal school building has become much too small. A new normal building is in process of erection. The architecture was planned by Mr. Brueckner, who recently joined the staff from America, and it would do credit to a more pretentious institution. It is expected that Lord Gladstone will open it in a short time.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	$11,252.03	$3,677.35	$714.60	$7,412.81	$4,000.00	$1,566.25	$28,623.04
1914	11,077.08	4,513.20	569.71	9,487.65		1,487.25	27,134.89
Gain		$835.85		$2,074.84			
Loss	$174.95		$144.89		$4,000.00	$79.00	$1,488.15

FOR SEVEN MONTHS TO MARCH 31

1913	$172,316.57	$20,646.25	$11,713.56	$119,259.17	$29,500.00	$12,801.54	$366,237.09
1914	173,201.32	22,919.78	8,461.63	114,905.81	4,000.00	13,087.18	336,575.72
Gain	$884.75	$2,273.53				$285.64	
Loss			$3,251.93	$4,353.36	$25,500.00		$29,661.37

OVER AGAINST THE TREASURY

WE are sorry that our financial report for March shows a balance on the loss side. These are the months which should show gain. The summer months are close upon us, when it will be hard to enlarge our gifts. The Treasurer tells us that to meet the bills already incurred for this year we need to receive in the remaining five months of the fiscal year $63,818.14 in excess of the amount received last year in the corresponding months. That seems an impossible task in the face of the summary of the seven months to March 31, which shows a loss in this period of $29,661.37, as compared with the same seven months last year. But with God all things are possible. Every appropriation has been scaled to its lowest terms. The hearts of our missionaries are heavy with what seems poor support from the churches at home. The greater sacrifices are theirs. Let us not prove lacking in the lesser sacrifices required of the home base. May we not in these remaining five months of the fiscal year determine that in the strength of God we will do our part and bring this Board through without a debt? Congregational people of America, this is our work under God. Let us do it gloriously.

TWO RECRUITS AND TWO VETERANS

In the Central Congregational Church of Philadelphia, on Sunday, March 29, Dr. Ruth A. Parmelee, a daughter of a missionary in Turkey, was commissioned as a medical missionary to the Harpoot station. Dr. Parmelee is to be the missionary of this church, and will keep its members in close touch with the Eastern Turkey Mission. A happy incident of this morning service was the presentation, on behalf of the women of the church, of an order for a complete set of surgical instruments. Dr. Parmelee's mother returns with her to the field.

On Monday, March 30, Mr. Leroy H. Stafford was ordained by council convened at the invitation of the North Shore Church of Chicago, and in the evening both Mr. and Mrs. Stafford received the commission of the American Board and will work in Albania as the missionaries of this church.

The welcome to the field was extended to Dr. Parmelee by Rev. George F. Herrick, D.D., who has known her from early childhood. On the 19th day of April Dr. Herrick passed his eightieth birthday. On the 10th of April Rev. Joseph K. Greene, D.D., celebrated his eightieth birthday. These two veterans have been in the Constantinople field together for fifty-three years, and are today doing valiant service for the Board, speaking on every hand in behalf of its work in Turkey.

DARTMOUTH–IN–TURKEY

Dartmouth takes its place in the line of universities supporting their own work abroad. On a recent Sunday the student Young Men's Christian Association carried through a campaign that stirred the whole community with real enthusiasm for "Dartmouth-in-Turkey." The chosen point of attack is at Mardin, midway between the Tigris and Euphrates on the eastern border of Turkey. Robbins Barstow taught for two years in the Mardin school, assisting Mr. Emrich, and his return to Dartmouth occasioned wide interest in the project of planting Dartmouth men and the Dartmouth spirit in an American school for the training of teachers, leaders of the next generation, in a needy land.

The officers of Dartmouth Association laid their plans with great care. The bulletin boards were used for two weeks previous to the public meetings; a pamphlet explaining the work in Turkey and challenging Dartmouth by the example of other colleges was placed in the hand of every student. A committee of forty was organized to canvass the dormitories and fraternities, and these men were geared into the plan by a preliminary meeting which stirred their own sense of loyalty.

At the public meeting Brewer Eddy, of the American Board, presented the story of the work in Mardin, with all its tremendous possibilities. Then the forty canvassers went through the dormitories, and the contributions will reach a total of $750 from the undergraduate body alone. Dartmouth's present representative on the field is Mr. E. W. Jahn, who is assisting in the school; but every Dartmouth man regards Jahn as a most fitting representative, since his initials stand for Eleazar Wheelock, Dartmouth's highest founder. A man from the present senior class will probably go out this autumn to strengthen the work, and Robbins Barstow plans to follow when his course in Hartford Seminary is completed. Mr. Meleney, a recent graduate, hopes to enter the medical work in Mardin when his studies are finished. An increasing number of Dartmouth men would thus be assigned to the station at Mardin, under the vote and authority of the Eastern Turkey Mission, so that Dartmouth can regard that station as its particular investment and responsibility.

SOME PEOPLE WHOM THE LORD LOVES

We have many pleasant experiences in the Board Rooms in connection with donors who send personal letters and those who come bringing their gifts with them. A gentleman walked in the other day and laid on our desk an envelope containing ten one hundred dollar bills, for the general fund of the Board. When we asked to whom we should make out the receipt he replied, "To X. Y. Z." We immediately thought of the gentleman bearing those mystic initials who last year left on the Treasurer's desk, in his absence, a one thousand dollar bill, designating it for medical missions in China. We supposed at last we had located our unknown friend, but it proved to be a case of mistaken identity. All we can

say is that if there are any other members of the X. Y. Z. tribe we shall be glad to make their acquaintance.

The next day a gentleman arrived stating that he and his wife had been thinking over the Shansi government proposal, and that they came to the conclusion they ought to make "a little gift" to help on such an extraordinary movement; whereupon he passed out an envelope containing five one hundred dollar bills. Good crisp notes they were too. This may have seemed to him "a little gift," but since it pushed the Shansi fund up close to the ten thousand dollar mark, it appeared to us of considerable size. The Shansi appeal has brought to us many exceedingly interesting experiences. The gifts have been nearly four hundred in number and they have ranged from one dollar to one thousand dollars, and we have been impressed with the fact that so many of them have had the aroma of genuine self-sacrifice.

Now comes a letter from a good friend out West inclosing a one thousand dollar check, with the following comment: "I have the privilege of sending you as a contribution for foreign missions the proceeds of the sale of a bunch of missionary porkers. It has been a great pleasure to watch those pigs make hogs of themselves for the benefit of the American Board, but it has required some hustling around to produce feed enough to keep them a-growing." Our Treasurer, in replying, quoted a verse in the Bible which says something about the cattle on a thousand hills.

Mr. Erickson, of Albania, has been having a multitude of interesting experiences, which lead him to believe more firmly than ever in answers to prayer and to discover that self-sacrifice is by no means dead in our Congregational churches. There was the gift of $15,000 from a Massachusetts friend for the boys' boarding school. On top of this came another gift of $15,000 for the girls' boarding school, from a New Jersey friend hitherto unknown to the Board. A little girl who heard one of his addresses pledged five dollars, and said that she was going to pay it out of her spending money, which is twenty-five cents a week. The wonderful liberality of Merriam Park Church, St. Paul, Minn., which we mention in the Editorial Department, impresses Mr. Erickson most of all as a direct answer to prayer—an opinion in which we fully share.

We have been assured that the Lord loves a cheerful giver. In view of all that is happening these days in the mission Rooms, we are of the opinion that the Lord is able to love in this particular way more persons than ever before, and we wish to add that we shall need the help of all of them before our year closes.

MAKING THE CENTRAL TASK REAL

The central task of every Christian church is the missionary task. Here is a church self-supporting and vigorous in a city of twenty thousand people, in a county abounding in agricultural resources, in a state growing rapidly and with unbounded opportunities, and all looking over the ocean to many races of many tongues. How shall that church conceive its mission? Shall it be satisfied to maintain itself in the community, to conduct a flourishing Sunday school, to pay its bills and enjoy the finest music in the city? Or shall it rather make a survey of the city to determine where the neglected districts are, and send its men into these homes to bring the people to its services. Shall it not take that county of which it is the center as its responsibility, noting the large families developing in the country districts, the boys and girls to be won to Christ and inspired with ambition for education? Ought not this city church to consider that the spiritual destiny of the county is partly its responsibility? If these families go on without Christ, these young men develop into irreligious citizens, these country neighborhoods indulge purely secular if not immoral ideals, the results will impair the se-

SARKIS TELFEYAN

The prominent Armenian business man of New York City who on his death recently left a large legacy to three of the American Board's colleges in Turkey and to the Board itself, in trust. These and other bequests for Christian work amount to $100,000. Mr. Telfeyan, like other sons of Turkey in this country, honors the Board and has previously made generous gifts for its work in Turkey

curity of city and church. Surely this city church should study the county, and add a county map well marked to show the location of religious effort. It should send its men out two by two to establish centers of Christian influence, Sunday schools, preaching places, fellowship meetings, so that the men of the country districts may understand the religious interests and devotion of the men of the city.

Ought not this city church to look beyond the county, and take a just pride in the intellectual, moral, and spiritual character as well as the financial standing of its own state? The lecture room ought to have another map showing the extent, character, and success of the Christian activities in the entire state. The fellowship of our city church ought so to extend to the limits of the state that it may be recognized as a body of Christians who care for all.

There is inspiration in such a conception of the mission of the local church. It will not stop until it has crossed the ocean and taken knowledge of the troubles of Africa and of China and of the sufficiency of the gospel of Christ to solve those difficulties. So the map of the world will be added to the series. Our city church has become a world force. With such a vision and a policy to correspond, who can say that the church of today does not offer scope for the exercise of the best talent and the most eager consecration? Following such a policy, growth of the local church is inevitable. With the broadening of its sympathy there is bound to follow a deepening of its consecration. Such a church will be a delight to the heart of its pastor and will command the respect of those who are not members. The unbeliever disposed to denounce the church in general will except this church as different from those churches he has in mind. The church which follows this policy is most certainly obeying Christ. This was his explicit word. His early disciples understood. The New Testament reveals a missionary church reaching to the ends of the earth to share the blessings of its faith. The new day in our denomination will come from the infusion of the true missionary spirit into every one of our churches. This is the central task to which each Congregational minister may address himself with assurance of accomplishing the end which lies nearest his heart.

FOREIGN DEPARTMENT

INDIA

The Governor of Madras Visits Madura

Miss Eva M. Swift writes:—

"The governor of Madras, His Excellency Lord Pentland, has just spent a week in Madura. The whole town was in a state of pleased excitement. His Excellency seemed to be inspired to an unusual degree by a desire to see for himself, and the collector of the district, whose official duty it was to make all arrangements, was at his wit's end to get him enough work to do. The people were eager to see him, and a state ride was arranged, but the governor was also eager to see the people and insisted upon a stroll through the congested parts of the town without formal escort. They were recognized and the crowd rushed at them to garland them, but the impression made was wholly good.

"In addition to numerous official functions, garden parties, state dinners, etc., he visited Pasumalai, Capron Hall School, the American College, both the men's and woman's hospitals, the latter by his own special request. I joined our Hindu friends in a very interesting exhibit of Madura Arts and Industries, and had an exhibit of the sewing and embroideries done by the girls of the Industrial Annex to Bible School. There I had an opportunity to tell him of our new plans for enlargement, and he expressed himself interested and pleased, and most heartily wished me success.

"His Excellency also accepted an invitation from the missionaries to come informally for a game of tennis. 'Informally' meant with only two riders, several European mounted police, numerous constables and peons. It was interesting to see the eager crowds held back by the police, but able to look on over the wall while he sat and chatted with the missionary party for an hour and a half. At the close of this, he went in to look at the lexicon work Mr. Chandler has in hand. He left that night for Mandapam, where he opened yesterday the bridge connecting Rameswaram and the mainland, and the ferry system which is to connect Ceylon and India. This great engineering feat will make for great progress in South India. The stream of travel is enormous already on the South Indian Railway, and several long-planned connecting railways will probably be laid soon. . . .

"During the visit of the governor, and on all such occasions, a number of educated Hindu men are present at the social and state functions. The absence of the women of their families is still a sadly striking fact. The increasing circle of barristers and lawyers gather in three clubs, the Sourashtra, the Cosmopolitan, and the Union. There they play billiards, tennis, and give parties, and get up theatricals even. This is, of course, an advance over former times, but in reality social life in its truest and best meaning is absolutely non-existent. On the day the governor visited the exhibit, the dead body of a woman was floating about on the surface of the Teppakulam, on which the exhibit faced. I tried to get the police to take it out and dispose of it, but it floated about until the third day after the accident, if accident it was.

"An educated man said to the governor, when the subject of social progress was under discussion, 'Sir, we have many difficulties,' and repeated this in an embarrassed way several times.

"'What are they?' he was asked.

"'If you do this or that we'll go and

drown ourselves—is what our women say,' was the reply.

"In various parts of India, in large towns, a few women are forming clubs, either religious or social, more often than not just for recreation. It is a step forward, though the outward aspect is that of a little push for social recognition by the aspiring and official classes. Yet we must welcome everything which breaks some of the fetters of caste and religious custom, and will finally make possible more points of contact with Christianity or Christians.

"In this large town, the second 'city' of the presidency, the municipal chairman, or mayor shall we call him, is a Christian, and the only newspaper is managed and edited by a Christian. The government refused to recognize the municipal elections and appointed its own officer for the purpose of cleaning up, and that officer was a Christian, Mr. Navamoni David. Mr. David was chairman of the Reception Committee for the governor, and with the exception of two little girl wards of government, brought by their governess, Mr. David's family and the wife of a Brahman Christian lawyer were the only Indian ladies at the garden party where Europeans and several hundred men were gathered.

"Just before arriving in Madura, the governor opened the new road to Kodaikanal. This will make cart and motor traffic possible, and we shall see great changes at Kodai within a few years in consequence. There is a feeling of change in the air. Economic and social conditions must change. The consciousness of this begins to manifest itself. Some time back a Co-operative Credit Conference was held here. The largeness of its program was pathetic because of the impossibility of it, but interesting as a manifestation of a growing sense of public questions. It included sanitation, civic growth and improvement, medical aid, improvement of agriculture, coöperative banking. The new drainage works are going on and when finished will be a great boon to the town. New textile establishments are found all over the town, new forms of business in a small way, as carriage repair shops or motor and cycle repairs, musical

HIS EXCELLENCY, THE GOVERNOR OF MADRAS, ARRIVING AT THE AMERICAN COLLEGE, MADURA

instrument shops, and even bookstores are to be found now, when a few years ago there was nothing of the kind.

"Yet I call a halt on my hopes after seeing Calcutta, where business and commercial enterprise are extraordinarily prominent, and where I was painfully impressed by the congestion and possible evils of life among the Indian population. I saw there, however, one good thing (modified by regrets), viz., an enormous stream of men pouring in to the offices in the morning from the suburbs. The commuter is not confined to America. The fact that they get out every night is good."

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AFRICA

Transvaal Natives and Labor Wars

That the education of the black race in Africa is not confined to schools or to what his white rulers suppose they

are teaching him is well brought out in a recent letter from Rev. F. B. Bridgman, of Johannesburg. Mr. Bridgman says:—

"Both the recent strikes have supplied the natives with memorable object lessons. Being a proverbially law-respecting people, the natives simply looked aghast at the rioting, burning, and street shooting by the 'superior race' last July. But with the shock there also came a revelation to the natives of the power in their own hands. Let loose the 300,000 blacks in and about Johannesburg, follow it with an uprising in the country, and South Africa would be in for the horrors of a Sepoy Mutiny or a Boxer outbreak. Thus might native grievances be avenged, yet to their own destruction.

"But the events of January furnish a strong deterrent. The astonishingly rapid mobilization of 70,000 troops, the severity with which white lawbreakers were dealt with, the summary imprisonment and dramatic deportation of the agitators, have served to dispel any lingering doubt in the dullest native mind as to what would be his relentless fate in case of insurrection. He understands, perhaps as never before, that for him to resort to force would mean his annihilation. The lesson of the past weeks should go far to restrain rash and ignorant natives, in some hour of exasperation, from entering upon so fatal a course. To vividly impress the blacks with its power was doubtless one of the government's main purposes in effecting the mobilization. Indeed many a Boer commando came to Johannesburg supposing it was to quell the natives.

"On the economic side these upheavals promise to bring the native no small advantage. You may not realize how the skilled and semi-skilled native worker is discriminated against. Color prejudice, the jealous eye of the labor union, and even legal enactment combine to prevent the native from receiving anything like the wage which a white man gets for the same class of work. Take it here on the mines—while a vast amount of more or less skilled work is done by natives, it is

FATHER PIXLEY, OF INANDA

Whose death occurred at Durban, February 21, and an account of whose life will appear in the June *Herald*

the white overseer who gets the higher wage attaching thereto. The native gets little more than when he wielded pick or shovel.

"Now what has happened? Just this, for example. The other day at one of the mines I saw a notice stating that the wages of natives handling machine drills would be raised, in some cases as much as twenty-five per cent. The magnates have found their excuse—they are tired of strikes and threatened strikes; they are done with bolstering up the white worker, who must now stand or fall according to his worth; they will now open the door of industrial opportunity to the native artisan, placing no arbitrary limit to his skill or wage. In pursuance of this policy, the mine owners are taking steps to secure the removal of legal disabilities barring the industrial progress of the black man. So far this is being done quietly. It is not whispered in the papers. But it is a *tremendous* move. It is revolutionary. I shall be surprised if it does not make as big a stir as anything that has happened. Yet it is too early to make predictions. Of course the capitalists are not moved to this action by any love for the native. While willing to pay him more than he is now paid, his wage would still be far below that of a white man. The great fact is that unless working costs can be reduced, some mines must soon close down. This factor and the strikes will help the native to come into his own."

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The Sacred Carpet (*See frontispiece*)

A most interesting event in Cairo is the annual pilgrimage of the Sacred Carpet, or covering of the Kaaba, to Mecca. This carpet, known as the Kiswah, is of black brocade, covered with inscriptions worked in gold. It is woven in four pieces, which are sewed together. This covering is manufactured in Cairo at the expense of the Sultan of Egypt and taken to Mecca yearly by a great caravan. The procession of the officers and the escort of the Mecca caravan pass from the citadel through the streets of the city to a plain to the southward; after four days' stay there, the caravan starts for Mecca, the journey usually occupying thirty-seven days. The old covering of the Kaaba is then removed, cut into fragments, and sold to pilgrims as souvenirs. The new covering takes its place until it in turn is removed a year hence.

Kaaba means cube and relates to the shape of the shrine. In addition to worshiping at the Kaaba, each pilgrim must kiss the sacred black stone which is in one corner of the Kaaba; must compass the Kaaba seven times, three times running, four walking; must listen to a sermon; make a sacrifice; drink water from the sacred well of Zemzemi; throw stones at three pillars of masonry known as the "Great Devil," and visit various sacred spots.

⚜

TURKEY

Eunice Atkins

A cable dispatch from Constantinople received March 18 announced the death from smallpox of Miss Eunice Atkins, of Erzroom, Eastern Turkey. Young, vivacious, democratic, and outspoken, abounding in love for the people, fearless in the face of missionary problems, laughing at sacrifices involved, genuine, practical, aggressive, Miss Atkins had become a Christian worker of rare power and promise. Since joining the Erzroom station in 1908 she had carried the burden of the girls' school, but her heart was continually drawn toward the women and children in the countless villages about the city. So whenever opportunity offered she spent her time in touring, and was always looking forward to the day when, relieved from school duties, she could devote the major part of her time and energy to touring work. "Perhaps you remember," she wrote in one of her last letters, "my oft-expressed hope that I might have the opportunity of doing village work. The few months that it is too cold or

the roads impassable I could do Bible work here in the city. It is with this hope that I have begun studying Turkish [in addition to Armenian] every spare moment I could get." And those who knew Miss Atkins believed that she was especially suited to this exacting work of spreading the gospel of Christ through the outlying districts. None could ride a horse so well as she. None could provide so compact a kit. None could meet the hardships with so little stress and strain. None could get closer to the hearts of the people.

Miss Atkins will be as greatly missed by her missionary associates as by the people among whom and for whom she worked. That she was constantly bearing their burdens her letters to the Rooms testify. One of the very latest received was an earnest plea in behalf of the medical work of the station.

Miss Atkins was born in January, 1882, at Elk River, Minn., and was educated at the high school of that town and also at Hamline University. She was appointed February 25, 1908, and sailed the August following. She was supported by the Woman's Board of Missions of the Interior

MISS EUNICE M. ATKINS

Born, Elk River, Minn., January, 1882; died, Erzroom, Turkey, March 18, 1914

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The Tongueless Ones

The Martha A. King School for the Deaf, a branch of the Anatolia Girls' School at Marsovan, is, with the exception of a small school for Mohammedan boys in Constantinople, the only institution in Turkey for deaf children. The deaf children are about proportional to the number in other countries, but as they have not been taught to express themselves they grow increasingly wretched as they grow older.

Miss Frances C. Gage, acting principal of the King School, writes:—

"Our school has been wonderfully blessed. We are out of debt and twelve children are in attendance. The upper class of boys—they have attended school three years—are now reading their first books and studying arithmetic from a text. Next year the two older boys will be received with normal children into the boys' home in connection with the college, and their recitations only continued in the deaf school. Thus a real beginning in social relations will be set up for them.

"In a three hours' visit in a near-by city a little time ago, eight deaf children were recommended to us for acceptance in the school. They were of three nationalities—Turkish, Greek, and Armenian. This year we have been obliged to confine ourselves to work with Armenians because we could not, with our present force, train teachers for a more complicated system.

"The work is done after the oral method of teaching, *i. e.*, training the children first in sensitiveness of observation and sight and touch, and gradually introducing them through tongue, throat, and lip gymnastics to speech and lip reading.

"It looks like a miracle to people of

WHERE RELIEF WORK IS BEING DONE

Top: the Mosque and Public Debt Building in the center of the ruined market place in Melgara, Turkey. *Bottom:* a typical village home and group of Greek peasants in Thrace. They are the kind to whom relief must be given — old men, women, and children. Sacks of wheat from the American Red Cross may be seen under the eaves of the house. Photos are from Rev. A. C. Ryan, one of the Board's staff in Constantinople, who has been active in relief work

this country when these so-called tongueless ones become speaking children. It has required a miracle of patience and devotion to bring them to sufficient self-control for understanding speech."

JAPAN

Evangelism by Correspondence

Dr. George M. Rowland, writing from Sapporo, says:—

"Last year has been marked by new experiences for me in a new method of work. Hitherto my chief aim has been to build up self-supporting churches—not that we overestimated financial self-support. It was a desire to secure as many strong centers of Christian influence as possible, so that the evangelization of the people would go on without the foreign missionary; and this method has been successful. We have seen four good churches come to maturity since we came to Hokkaido. The church in Obihiko has made fine and steady progress in its six and a half years of existence; and we have just opened another strategic center at Rumoi, which after only three months is growing and evangelizing.

"But besides this method, there seems need of a broadcast sowing of the good seed in unevangelized regions. I have baptized two young men far removed from any church, and who therefore have no church relations. I shall try to shepherd such by correspondence and in other ways. These two young men, by the way, have long heard the Word and one was born in a Christian family.

"There are other requests for baptism. There are inquiries of every sort by letter from among the hundreds of people with whom I have already formed personal relations. Literature, periodical and other, is sent from time to time to these. A circulating library is working well, most of the loans being made by post. Here is a man who has quit liquor or tobacco because of the working of the Truth in his heart. Another man asks a position for his boy, and one is found in a Christian business firm. A girl is located in a Christian family, another in a Christian school. A young man seeks guidance as to method of Bible study. A dozen adult men form a little company and begin the study of the Bible together, no one of the group being a baptized Christian. And these results are directly traceable—most of them —to the teaching of a previous tour or tours.

"A special secretary has just been secured to help attend to the increased correspondence and endless details of such a work. This secretary is a layman, a member of our Sapporo church, a man of deep piety, good knowledge of the Bible, great zeal, and withal most painstaking in detail. There are enough results already to place this method beyond the experimental stage. What will be done when there is a group of half a dozen or half a score Christians in a town like Teshio, for example, fifty miles by saddle or on foot and thirty miles more by rail to a pastor in one direction, and about fifty in another by saddle to an established chapel—this is a question for the future. But our Saviour himself seemed not to worry much about such cases arising, and Paul found some

A TRAINED PINE TREE NEAR KYOTO, THE LARGEST IN THE WORLD

way to help the believers whom he bore into the world."

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"What Do the Christians Worship?"

As an instance of the profound ignorance of Christianity and its ideals which still prevails in Japan, even among the comparatively educated classes, Rev. Schuyler S. White, writing from Tsuyama, tells the following incident:—

"This fall a meeting of the Educational Association of the prefecture was held here. They borrowed our church for an evening of addresses. One of the Christians who attended overheard the following conversation between two teachers sitting in front of him.

"'What is it the Christians worship, anyway?'

"'I'm sure I don't know.'

"'I guess it must be those objects on the platform.'

"The objects referred to were the three pulpit chairs, with backs so shaped that the center ran up in an apex. It was evidently their first sight of such chairs.

"And these were teachers in the public schools; and this prefecture is among the most, if not indeed itself *the* most, advanced in the empire, educationally considered. Yet many people in the United States think there is no longer need of missionaries in Japan."

Mr. White gives another side of the story, however. As he reports his work he says:—

"This fall I have visited with my helper three large towns where in the past meetings have frequently been held. In one of them regular weekly services were held for several years, but the Christians have all moved from there now but two. We found quite a number in each place who expressed a desire to study Christianity, encouraging us to plan for regular visits after the colder weather is over, so that the people will come out.

"My chapel work in the eastern part of the city is very encouraging. The helper I now have is living there with his family and seems to be gradually getting in with the community, as has not hitherto been possible by simply going there to hold meetings. The Sunday school is flourishing, enrolling seventy members. At the recent Christmas celebration I had the pleasure of handing certificates to six pupils for perfect attendance during the year, one of them also receiving a copy of the New Testament, it being the fifth year in her case."

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CHINA

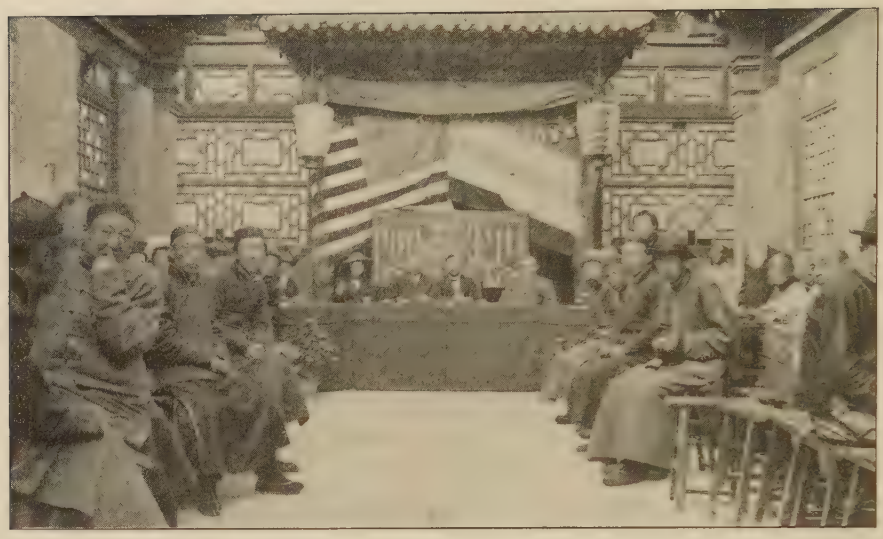
The Chronic Chinese Puzzle

Dr. Arthur Smith writes:—

"Long before these lines can meet the reader's eye it will have been two full years since the definite and final abdication of the Manchu dynasty. When that occurred every one said, 'What next?' This is always the standard question in China. It is so now.

FROM FOOCHOW

He is said to guard the eastern entrance to heaven. He is called Dhritarastra, King of Ganahawas, and is white in color



MEETING OF THE CHINESE-AMERICAN ASSOCIATION IN TAIKUHSIEN

The Association was welcoming Mr. and Mrs. Corbin on their return from furlough and Miss Kauffman, who had just arrived on the Shansi field

These two years have been twenty-four months of interesting theatricals on a large stage, with real figures and heavy bets on the success of the drama. The government *might* have extinguished the rebellion which became a revolution, but it did not. Last summer there was a 'second rebellion,' and the same government put it down summarily. In this effort Sun Yat Sen, Huang Hsing, and many other leaders were hopelessly discredited, and are now exiles.

"The most hopeless failure was the National Assembly or Parliament, an Occidental exotic not yet acclimated, that laboriously did nothing for seven months and was then snuffed out by the president. A majority of the members belonged to a 'party' that had fought the president at every step and did nothing themselves. On the memorable 4th of November, President Yuan dissolved this party, and there were not members enough left to make a quorum. Since then there is no 'representative' body, but lately a 'political council,' which is composed of men chosen by the government and who will work with it. By the pragmatic test—the only available one in China—if it succeeds it was 'constitutional' and is just the thing. A more or less actual parliament—or a lower house—may meet later, but what the people want is the result, not the shell and the name. Financially the republic has belied its detractors, and of late the revenues are increasing beyond any expectations. Another huge loan will have to be negotiated ere many moons, but China's credit is improving. What is needed is peace and order.

"Unfortunately the latter is nonexistent. There have been small rebellions in two or three cities that have been suppressed, but there is a widespread brigandage such as the Chinese have for ages been used to. The government does not know how to put this down. Tens of thousands of soldiers have been discharged, and these form the nucleus of robber bands. One desperado known as 'The White Wolf' has ravaged Honan for months, and the troops sent after him appear quite helpless. For the first time the republic has a strong and a comparatively united cabinet of able men. The premier has outlined his 'policy'—a

feature in Chinese official life altogether new—in a comprehensive paper dealing most frankly with China's weakness and corruption. Can he carry out his wise plans? Every friend of China hopes so.

"There is a marked increase in the power of the central government, which is what is needed. The next step must be to stop the vicious loan habit in the provinces—borrowing from Western powers on inadequate security—which may lead to serious political complications.

"Government education has never been at so low an ebb. Many alleged 'economies' turn out to be expensive follies in a new dress, for real statesmanship in China is scarce, though it does exist. Half of Mongolia is lost to China and the rest, as the auctioneers say, 'going'! Tibet seems likely to follow. The outlook for Christian missions, however, was never brighter."

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Increase in Church Membership

In an interesting letter to Central Union Church, Honolulu, by which he is supported on the mission field, Rev. Dean R. Wickes gives the following encouraging items:—

"The increase in church membership continues, twenty-four having been baptized in the Tungchow church at the December communion service. In Peking, on the last Sunday of the old year, sixty people confessed Christ in our South Church. A considerable number were young men, largely students in government schools, who have been studying the Bible in groups under the auspices of the Young Men's Christian Association, leaders of classes coming from all the missions and churches as well. In Tungchow, leaders in the government schools have recently formed an Educational Association, and have chosen Mr. Li, the head of our boys' school and the only Christian in it, as one of its officers. They also wish to consider this Christian school as one of their 'model schools.'"

MEXICO

A Report from Hermosillo

More than twenty-five years ago Mr. and Mrs. Matthew A. Crawford were members of the Board's mission in Mexico, with station at Hermosillo. After Mr. Crawford's death in 1894, Mrs. Crawford with her children came home; and now, after twenty years, she has just gone back to Hermosillo.

In a letter recently received, Mrs. Crawford writes:—

"I am glad to find our work has been faithfully kept up. Congregations are of good size; there are many friends even among those who will not attend services. I find that Mr. and Mrs. Alden B. Case (the workers now stationed at Hermosillo) are held in much respect, and many of the church members, who for different reasons had drifted away, are returning. Mr. Case preaches every Sunday evening to a large and attentive audience. He has given the Sunday morning service to the study of the Bible or to Sunday school. This is a very important part of the work in this country, and one of Mr. Case's young men, who was formerly a student in our Guadalajara theological school, is the superintendent. The young man also holds an important government position here. This shows how prejudice against Protestants has broken down.

"Mrs. Case has a large and bright Primary Department, and also keeps up a well-attended weekly women's meeting. There is also a good Christian Endeavor Society in connection with church and Wednesday evening prayer meetings.

"Another thing that shows how prejudice has fallen is the fact that Miss Case, their daughter, has a flourishing kindergarten from families of the best class, many of them not members of the church. She also is the teacher of English in the girls' city college, the normal school, and in a boys' private school."

Because of the Missionary Doctor

Describing a recent visit to Antioch and other Turkish cities, Rev. Basil Mathews pays a deserved tribute to a missionary doctor. Although he mentions no name, it is quite clear that he refers to Dr. Dodd, of Konia:—

"The Moslems of Yalowatch are gradually pulling down the Roman aqueduct to build their own houses with the ready-cut stones. And the Turkish boys are smashing the bulls' heads which Sir William Ramsay has just dug up from the rock-hewn temple site. Nor is there a single Christian left in all that village. Yet, just as the country, as we left it, was all ringed with the whiteness of driven snow, so our memory of the place has a silver lining. Said Ahmed is a stern old Moslem, but he gave us hospitality for the sake of a Christian missionary doctor (in Iconium) who had healed him.

"We had been during the previous week with that doctor in a score of villages, many of them places which he himself had not entered before. Yet in every one of them his name brought such gleams of joy to faces that one could only sit and rejoice. 'Yes, my wife whom you healed at the hospital is at home, oh so plump and well.' And the sick and maimed gathered round him at Lystra and everywhere. How can they be the old fanatic Christian-haters again—these men who owe their wives, their children, their own lives, to the doctor who works in the footsteps of St. Paul on the shining tablelands of Anatolia?

"You cannot even see the dawn yet in Asia Minor, but somehow you know with an invincible and tremendous conviction that the power of the darkness is broken."

London Christian World.

Vital Relationships

No one can be a father unless he has a child. No one can be a child unless he has a father. No one can be a friend without having some one else as a friend. There can be no such thing as an organ or a limb except as it is in vital relation to other organs and limbs in a body. Similarly there can be no properly developed person except as he is in proper relation to other persons in the organism of society. Apart from a tree there is no such thing as a branch. Apart from fellowmen there can be no human beings. Apart from God, the Perfect Person, human beings are not full and free persons.

Rev. R. A. Hume, D.D., in the Madras Christian College Magazine.

Where Is Islam?

"I sought for Islam in the mosques, and I saw that the most of those who prayed there stole the sandals of their co-worshipers, and I said in my heart, Where are the Moslems today? Yea, where is Islam?

"I sought for Islam in the school of the teachers, Dar el 'Aloom." (He refers to the new school for the training of Moslem missionaries in Old Cairo, and goes on to indicate that this school for the training of propagandists spends its energies in disputes regarding grammatical niceties and quibbles about Arabic syntax.) "So I said, Leave them alone with their Arabic, and I departed laughing, and they were laughing too.

"I sought for Islam in the law school, and I saw there a sheikh of the most learned of his kind lecturing on *figh*. I said to him, What is your judgment regarding the washing of the head before prayer? Must it be done wholly or only in part? And then I was amazed to see the teacher blush in his ignorance, unable to answer; and so I turned away from him, saying, Here is a company of those who teach, without knowledge, and profess to understand, without understanding.

"I sought for Islam in the dwellings of the rich, but I found wine upon their tables, and I heard them singing songs in praise of the joys of this life. . . .

"I sought for Islam in the hearts of the Sufis and the followers of the 'Way' (mystics), and I hoped against hope that I would find it there. But here also it was lost and in decay. I found them taking hashish and drugs, and all their supposed worship is full of deceit and fraud. Nor is God ignorant of what they do."

The above is a quotation from a small book recently issued by a young Moslem sheikh. It is not directed against Christians, but is addressed to Moslems. It is considered at some length in that interesting quarterly, *The Moslem World,* with verbatim translations of large portions of the pamphlet.

THE BOOKSHELF

Introduction to the History of Religions. By Crawford Howell Toy, Professor Emeritus in Harvard University. Boston: Ginn & Co. $3.00 net.

Recent years of research have increased materially the data bearing upon the development of religion. With much of this at his command, Professor Toy has prepared a helpful handbook. It has an elaborate table of contents, a full index, a complete bibliography, together with footnotes and references on nearly every page. The eleven chapters present a large fund of information upon the questions of the soul, early religious ceremonies and cults, totemism and taboo, gods, myths, magic, and divination. These chapters are sectionized, making 1,173 paragraphs to which the table of contents and index refer. It thus becomes convenient and serviceable to the student. The introductory chapter upon the "nature of religion" and the closing chapters upon "the higher theistic development," "social development of religion," and the "scientific and ethical elements in religious systems," are informing and most suggestive.

While experience shows that it is difficult for civilized man to get at the religious ideas of savages, yet, "as far as our present knowledge goes, religion appears to be universal among men." It is also evident that an increasing development of higher religious ideals is possible to all men. In fact, "religion is simply one line of social growth existing along with others." The coexistence of religion and ethics in human life has resulted in an influence of each upon the other and to the mutual advantage of both. Scientific investigation has produced great changes in religious beliefs and has led to the delimitation of religion "by making it clear that, while it belongs as an influence to all life, it cannot include scientific theories as a part of its content—a result that cannot be otherwise than favorable to its development." Worship is practically universal and is ever regarded as having objective value.

No form of religion can yet be called universal. Christianity through social fusion, under the control of the present Christian nations, may bring about substantial unity of religious thought in the world, but "it is impossible now to predict what the nature of that thought will be, since Christianity has undergone and is now undergoing change." Religion apart from philosophy has no explanation of the fact of moral evil in the world. "It is a thing inexplicable by man, belonging to a divine plan that the devout soul accepts as right because God has ordained it." Theistic religion cultivates an optimism which "in the main is a healthy factor in life." The author significantly adds that "it may pass into a stolid dogmatic ignoring or denial of the existence of evil, and then tends to become inhuman and therefore ethically bad. It is, however, commonly saved from such an unfortunate result by common sense and the instinct of sympathy." The general belief has always been that the soul will survive death. These are a few of the suggestive conclusions given by the writer.

As one reads the book he receives a new impression of the valuable contribution which the missionary has made to this study. One could wish that more consideration had been given by the author to the question of the influence of propagandism, and specifically that of Christianity, through the foreign missionary movement. At the same time the Christian closes the book with a fresh conviction that the church is more than justified in seeking to disciple all the nations and that Christianity will ultimately be the universal religion. I. W. S.

The Preaching of Islam: a History of the Propagation of the Muslim Faith. By T. W. Arnold, Professor of Arabic in the University of London. New York: Charles Scribner's Sons. Pp. 467. $3.00. Second edition.

The first edition of this book appeared sixteen years ago; the present volume has been revised and brought down to date. Professor Arnold does not attempt to give a history of Islam, but rather the story of its content as a missionary religion, of its founder and the inception of the Mohammedan movement, followed by ten chapters upon the spread of Islam in all parts of the world.

WORLD BRIEFS

In China there are 2,955 Christian Congregations, 548 ordained Chinese pastors, 5,364 unordained workers, and 470,000 members of evangelical churches.

A living layman of the Church of the Disciples of Christ in Kansas City has offered $1,000,000 to the mission boards of that church on condition that the denomination raise an additional $5,000,000.

The Chicago *Record-Herald*, a fine, up-to-date daily paper, announces that it will hereafter accept no contracts for liquor advertisements. Existing contracts will be filled, but in future the pages will be kept free from such matter.

Japanese-made soaps are said to be superseding German and American makes in Asiatic countries, even Java and Borneo having made inquiries for the Japanese makes, while in China and Manchuria the market for them steadily increases.

Of the 2,084 foreign students registered in American colleges, technical schools, and universities last year, 879 came from Asia. China sent 438, Japan 263, India 102, and others came from Korea, Persia, Turkey, Ceylon, Siam, and the Straits Settlements.

The railway connection between India and Ceylon is now open. The road crosses the Palk Strait between the mainland and Pamban by a viaduct in which is a drawbridge to allow ships passing through. It then traverses the island of Ramesvaram to the pier at Dhanesh Kodi, whence three ferry steamers carry passengers and freight to the Ceylon side.

Pomona College has recently installed a Chapter of Phi Beta Kappa. In order to secure a graduate body for membership, the college authorities selected forty alumni who had distinguished themselves in scholarship. Of these forty, eight are now on foreign missionary soil, many of them under the American Board. This is only another bit of evidence as to the type of men we are getting for mission service.

The trans-Siberian railway people are doing all they can to make East and West meet, or at least to make quick communication between the meeting grounds. A new "fast train" now leaves Irkutsk every Sunday night, arriving at St. Petersburg on the Saturday at 2.15 P.M. Passengers from Shanghai or Peking wishing to connect with this train leave Harbin Thursday evening. A similar train leaves St. Petersburg on Tuesday, reaching Irkutsk the following Monday.

The *Missionary Intelligencer* reports that the Foreign Christian Missionary Society is planning to send a special commission to the Far East to study, at first hand, conditions in the Philippines, Japan, and China. It will consist of one secretary, one college man, one pastor, and one business man. It will sail in July or August and return at the end of the year. Mr. R. A. Doan, who will be the business man of the group, is well known to Sunday school workers as the leader of the Men's Bible Class in Nelsonville, O., one of the largest classes in America.

The *Japan Mail* reports in its department of telegraphic news from Jerusalem that a forty years' concession has been granted a French firm, under the new Vilayets Law, for the construction of a tramway line from Jerusalem to Bethlehem, for the lighting of

Jerusalem by electricity, and for installation of a water service from Wady Forah. The French firm propose to construct four electric tramways, all starting from the Jaffa gate. One line will run through the commercial quarter and along the Jaffa road; a second will go toward the north, serving various Jewish settlements; a third, running toward the northeast, will follow the Damascus Road to the head of the Valley of Jehoshaphat and the fourth will run to Bethlehem, six miles to the south from the Jaffa gate. None of the lines will enter the walls of the old city.

THE CHRONICLE

DEPARTURES

April 3. From New York, Miss Mary K. Bates, to join the Zulu Branch of the South Africa Mission. (See page 204.)

April 7. From Boston, Dr. and Mrs. Robert Chambers, returning to the Western Turkey Mission.

April 21. From Boston, Rev. and Mrs. C. Telford Erickson, returning to the Balkan Mission.

DEATHS

February 21. In Durban, South Africa, Rev. Stephen C. Pixley, of Inanda, aged eighty-four years, a missionary of the American Board since 1855. An account of his life and influence will appear in next month's *Missionary Herald.*

March 18. At Erzroom, Turkey, Miss Eunice M. Atkins. (See page 226.)

March 29. At Oberlin, O., Rev. Henry C. Haskell, D.D. (See page 215.)

April 2. At Auburndale, Mass., Rev. Elnathan Ellsworth Strong, D.D., Editorial Secretary Emeritus of the American Board. (See page 199.)

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Many of the missionaries now in America are serving their fields and the work in general by going about among the churches speaking and making friends for themselves as well as for the work. Dr. Joseph K. Greene, of Turkey, has been visiting churches in Cleveland, Sandusky, and other Ohio cities during the winter, and also went to Fort Wayne, Ind. During May and June he will be heard in other interior states, his appointments being arranged largely through Sec. A. N. Hitchcock, 19 South La Salle Street, Chicago. Dr. H. B. Newell, of Japan, who has just written an article for the April number of the Envelope Series, has made a tour of churches in Wisconsin and Iowa, and has also to address various theological seminaries. Dr. J. K. Browne is temporarily in charge of the Board's office on the Pacific coast. Rev. S. L. Gulick is just now at Oberlin, though papers all over the country are printing reports of his most suggestive plan for facing the immigration situation. Rev. I. M. Channon, of Micronesia, will spend the next three months among the churches in New York State, his appointments being made through Sec. E. L. Smith, 287 Fourth Avenue, New York. Rev. C. E. Ewing, of China, has just completed three months of campaigning in New England on behalf of the United Missionary Campaign; and Rev. John Howland is also going up and down New England speaking every Sunday and acquainting the churches with conditions and needs in Mexico.

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The *Japan Mail* in its issue of March 14 describes a reception tendered Dr. W. E. Strong in Korea by Japanese and Korean Christians at the Bankers' Club in the Korean capital.

∴

The marriage engagement is announced of Miss Elizabeth W. Pettee, daughter of Dr. J. H. Pettee, of Okayama, Japan, and Rev. Charles B. Tenney, a member of the Baptist mission in Japan. Miss Pettee joined the mission at Okayama last fall, under appointment of the Woman's Board.

∴

Dr. George C. Raynolds, President of Van College, has been spending some time in the West in the interests of the college, but has now returned to New England. He is eager to make friends for his college and is speaking before clubs and churches as well as holding conferences with individuals. A very pleasant feature of his visits to the Board Rooms are the calls he receives from former students at Van or young people from the region around that city who came to know the Doctor in Turkey. Ambitious, intelligent appearing young men and women they are, usually Armenians, and a group of them united in giving a dinner at a Boston restaurant in honor of their friend when he first arrived last autumn.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Augusta, South Parish Cong. ch. 5 00
Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary, 225; Bangor Theological Seminary, of which 30 for Shaowu and 10 for native helper, Marathi 40, 265 00
Calais, Cong. ch. 100 00
Norridgewock, Mrs. Maria S. Hopkins, 5 00
Portland, "Portland," 68 70
Saco, 1st Cong. ch. 6 76
Yarmouth, 1st Cong. ch. 20 00
York Village, 1st Cong. ch. 6 00
———, Friend, 20 00—— 496 46

New Hampshire

Concord, 1st Cong. ch. 226 00
Exeter, Phillips Cong. ch. 48 50
Hampstead, Cong. ch. 2 50
Hampton, Cong. ch. 32 92
Pittsfield, Cong. ch. 15 56
Westville, Mrs. Inez F. Newcomb, for work in China, 1 00
———, Friend, 5 00—— 331 48
Legacies.—Nashua, Mrs. Mary A. B. Moore, add'l, 18 00
349 48

Vermont

Brandon, Cong. ch. 35 33
Essex, Cong. ch. 11 00
Post Mills, Cong. ch. 6 29
Wallingford, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow, 50 00
West Brattleboro, Cong. ch. 20 83
Woodstock, Cong. ch. 180 24
———, A blind minister, 2 00—— 305 69

Massachusetts

Amesbury, Union Cong. ch. 14 31
Andover, G. F. Merrick, for work in China, 10 00
Belchertown, Cong. ch., 27.44; Rev. E. P. Kelly, 5, 32 44
Boston, Union Cong. ch., 382; Shawmut Cong. ch., 41.60; 2d Cong. ch. (Dorchester), James F. Merrill, 10; Baker Cong. ch. (East Boston), 5.77; Highland Cong. ch. (Roxbury), 3; Mt. Vernon Cong. ch., 1.80; Rev. John M. Greene, 5, 449 17
Brookline, Harvard Cong. ch. 673 06
Cambridge, Pilgrim Cong. ch. 50 86
Concord, Trin. Cong. ch. 32 91
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 55 90
East Bridgewater, Union Cong. ch. 24 00
Easton, Cong. ch. 10 00
Fall River, Central Cong. ch. 480 00
Fitchburg, Rollstone Cong. ch. 31 78
Gloucester, Trinity Cong. ch., Friend, 10 00
Granby, ch. of Christ, 25 59
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Haverhill, Center Cong. ch. 54 56
Hinsdale, 1st Cong. ch. 25 62
Holyoke, 1st Cong. ch. 233 07
Leominster, F. A. Whitney, 15 00
Lincoln, Mary L. Wheeler, 5 00
Ludlow, 1st Cong. ch. 15 00
Lunenburg, Cong. ch. 11 20
Medfield, 2d Cong. ch. 10 00
Melrose, Cong. ch. 77 25
Merrimac, 1st Cong. ch. 14 69
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, 125 00
Newton, Eliot Cong. ch. 130 00
Newton Center, 1st Cong. ch. 447 11
Northampton, M. C. 15 00
North Attleboro, Central Cong. ch. 49 58
Otis, Cong. ch. 8 00
Packardville, Cong. ch., for Inghok, 20; do., S. Alice Collis, for Aruppukottai, 25, 45 00
Petersham, A. D. M. 200 00
Randolph, 1st Cong. ch. 55 68
Richmond, Rev. William M. Crane, toward support Rev. E. P. Case, 250 00
Salem, Tab. Cong. ch., Mrs. Emma N. Entwisle, toward extra expenses of Mrs. D. S. Herrick, 20 00
Sandisfield, Cong. ch., L. A. Hawley and Mary S. Hawley, 25 00
South Hadley, Cong. ch. 11 00
Springfield, Faith Cong. ch., 50; St. John's Cong. ch., 5; Thankoffering, 25, 80 00
Stoneham, 1st Cong. ch. 71 88
Sturbridge, 1st Cong. ch. 7 92
Taunton, Trin. Cong. ch., 144; Winslow Cong. ch., 33; West Cong. ch., 5.70, 182 70
Walpole, Cong. ch., Friend, 2 00
Wellesley Hills, 1st Cong. ch. 37 73
Westfield, 2d Cong. ch. 44 50
Westport, Pacific Union Cong. ch. 8 15
West Stockbridge, Village Cong. ch. 11 43
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500 00
———, X. Y. Z. 1,000 00— 5,814 09
Legacies. — Boston, Benjamin C. Hardwick, by Frank H. Wiggin and James L. Barton, Ex'rs, add'l, 17,784.72; Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16, 17,800 72
Enfield, Josiah B. Woods, by Frances W. Kimball, Trustee, add'l, 80 00
Lee, Isabella M. Ames, by Bennett T. Gale, Ex'r, 600 00
Natick, John O. Wilson, by Henry C. Mulligan, Ex'r, 500 00
Springfield, Mrs. Villroy C. Lord, 5,750 00
West Medford, Abby F. Dodge, by Willis P. Howard, Ex'r, 500 00
Worcester, Ruth P. Beaman, by George H. Cummings, Ex'r, 15 00— 25,245 72
31,059 81

Rhode Island

Central Falls, Cong. ch. 33 07
Kingston, Cong. ch. 2 00—— 35 07

Young People's Societies

Massachusetts.—Medfield, 2d Y. P. S. C. E., for work in China, 5; Millis, Young Helpers' Soc. of ch. of Christ, for Inghok, 2; Packardville, Y. P. S. C. E., for Inghok, 10; Worcester, Plymouth Y. P. S. C. E., 10, 27 00

Sunday Schools

Maine.—Portland, Seamen's Bethel Sab. sch., for Mindanao, 5 00
Vermont.—Bennington, 1st Cong. Sab. sch., for Albania, 50 00
Massachusetts. Belchertown, Cong. Sab. sch., .30; Fall River, 1st Cong. Sab. sch., Harriet H. Brayton's Class, for Hadjin, 30; North Attleboro, Central Cong. Sab. sch., for Madura, 10.45; Springfield, Faith Cong. Sab. sch., 10; Swampscott, 1st Cong. Sab. sch., 1.35;

Three Rivers, Union Cong. Sab. sch., 5.56; Whitman, 1st Cong. Sab. sch., for Harpoot, 35, 92 66

147 66

Less.—Winchester, 1st Cong. Sab. sch., acknowledged in February *Herald*, transferred, 50 00

97 66

MIDDLE DISTRICT

Connecticut

Bridgewater, Cong. ch. 24 92
Bristol, Cong. ch. 227 50
Coventry, 2d Cong. ch. 8 93
East Granby, Cong. ch. 7 50
East Norwalk, Swed. Cong. ch. 3 00
East Windsor, 1st Cong. ch., of which 14 from Ladies' Aid, 40 00
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Greenwich, George H. Mills, 50 00
Hartford, Wethersfield-av. Cong. ch. 20 75
Middletown, South Cong. ch., toward support Rev. J. S. Chandler, 173 07
Naugatuck, Cong. ch. 200 00
New Haven, Grand-av. Cong. ch. 60 00
North Haven, Cong. ch. 62 80
Norwich, Greenville Cong. ch. 14 00
South Glastonbury, Mrs. Edw. T. Thompson, 2 00
Suffield, Cong. ch. 80 00
Thomaston, Cong. ch. 10 34
Westford, Cong. ch. 5 00—1,039 81

Legacies.—Norwalk, William J. Craw, by Louis Goldschmidt, Adm'r, 184 20
Woodbury, David C. Porter, by Robert C. Porter, Ex'r, 1,762.71; Mary E. Porter, 719.82, 2,482 53—2,666 73

3,706 54

New York

Brooklyn, Flatbush Cong. ch., toward support Rev. W. L. Beard, 140 34
Buffalo, Friend, for Vadala, 250 00
Churchville, Cong. ch. 18 00
Fairport, 1st Cong. ch., A. M. Loomis, 5 00
Ithaca, 1st Cong. ch. 110 40
Jamaica, Rev. James A. Towle, 10 00
Lockport, Rev. William C. Bell, 10 00
Malone, Mrs. O. J. Lawrence, 2 00
New York, Bethany Cong. ch. 35 00
Owego, Union Presb. ch. 22 80
Rochester, Mrs. M. Jagnow, for Micronesia, 1 00
Rodman, Cong. ch. 9 75
Seneca Falls, Memorial Cong. ch. 14 41
Sidney, 1st Cong. ch. 30 00
Westmoreland, Cong. ch. 26 00
Willsboro, Cong. ch. 15 16
Woodhaven, 1st Cong. ch. 33 40—733 26

Legacies.—Brooklyn, Charles A. Hull, add'l, 47 50

780 76

New Jersey

Lakewood, Mary M. Foote, 30 00
Lawrenceville, Charles H. Willcox, 50 00—80 00

Pennsylvania

Allegheny, Slovak Cong. ch. 10 00
Miners Mills, Cong. ch. 10 00—20 00

Legacies.—Wilkes-Barre, Daniel W. Hughes, by Edward Ellis, Ex'r, 300 00

320 00

Ohio

Akron, West Cong. ch. 26 01
East Cleveland, East Cong. ch., 7.50; Calvary Cong. ch., 5, 12 50
Hudson, Cong. ch. 40 00
Madison, Cong. ch. 10 75
North Fairfield, Cong. ch. 8 00
Oberlin, 1st Cong. ch., to const. *Rev. William H. Spence*, H. M., 98.06; Mrs. J. F. Siddall, 10, 108 06
Shandon, Cong. ch. 35 27
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Washington-st. Cong. ch., 55.96, 177 96
Twinsburg, Cong. ch. 13 50—439 55

Virginia

Begonia, Slavonic Cong. ch. 2 50

North Carolina

Southern Pines, 1st Cong. ch. 20 00

Florida

Daytona, Mrs. Dana Sherrill, for work in Bulgaria, 5 00

Young People's Societies

Connecticut.—East Windsor, King's Daughters of 1st Cong. ch., 20; Greenfield Hill, Y. P. S. C. E., 11.27; New Haven, Shelton-av. Y. P. S. C. E., 4; New London, 2d Y. P. S. C. E., for Inghok, 5, 40 27
New York.—Homer, Y. P. S. C. E., 5; Tallman, Y. P. S. C. E., for Adana, 15, 20 00
Ohio.—Columbus, South Y. P. S. C. E., for Inghok, 7; Twinsburg, Y. P. S. C. E., 3.60, 10 60

70 87

Sunday Schools

Connecticut.—Darien, Cong. Sab. sch., for Albania, 25; New London, Cong. Sab. sch. of 1st ch. of Christ, toward support Rev. C. N. Ransom, 19.26; Woodstock, 1st Cong. Sab. sch., for Albania, 8, 52 26
New York.—Berkshire, 1st Cong. Sab. sch., for school at Marsovan, 30; Canaan, Cong. Sab. sch., for China, 2; Newburgh, 1st Cong. Sab. sch., 17.08; Niagara Falls, Pilgrim Cong. Sab. sch., 3.50, 52 58
New Jersey.—Jersey City, 1st Cong. Sab. sch., for Adana, 30 00
Ohio. Twinsburg, Cong. Sab. sch., 5.40; Wellington, 1st Cong. Sab. sch., for Albania, 10, 15 40
District of Columbia.—Washington, 1st Cong. Sab. sch. 21 29
Florida.—Orange City, Cong. Sab. sch. 10 00

181 53

INTERIOR DISTRICT

Indiana

Terre Haute, Plymouth Cong. ch., for Shaowu, 15 00

Illinois

Canton, 1st Cong. ch. 26 92
Chesterfield, Cong. ch., Mrs. R. R. Barnstable, 2 00
Chicago, Kenwood Evan. ch., 487.13; South Cong. ch., 40.40; Madison-av. Cong. ch., 10; Pilgrim Cong. ch., Henry L. Kellogg, for Mindanao, 20, 557 53
Downer's Grove, 1st Cong. ch. 20 00
Evanston, 1st Cong. ch. 250 00
Gridley, Cong ch. 10 34
La Moille, Cong. ch. 11 70
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 45 16
Paxton, Cong. ch. 23 10
Plainfield, Cong. ch. 22 00
Seward, R. E. Short, 1,000 00
Sheffield, Cong. ch. 24 60
Sycamore, 1st Cong. ch. 90 00

Wheaton, College Cong. ch., toward support Rev. and Mrs. W. C. Cooper, 125; Rev. John P. Barrett, 5, 130 00
Whiteflock, Cong. ch. 5 00
Wythe, Cong. ch. 9 00— 2,227 35

Michigan

Alpine and Walker, Trinity Cong. ch. 5 00
Big Rapids, 1st Cong. ch. 1 50
Chassell, Cong. ch. 6 00
Chippewa Lake, Cong. ch. 2 00
Detroit, Fort-st. Cong. ch. 25 00
Galesburg, Cong. ch. 10 00
Grand Rapids, Comstock Park Cong. ch. 21 60
Hilliards, Cong. ch. 5 00
Hopkins, 2d Cong. ch. 18 00
Hubbell, Cong. ch. 5 00
Muskegon, 1st Cong. ch. 70 00
Rockford, Cong. ch. 10 00
Rodney, Cong. ch. 2 00— 181 10

Wisconsin

Grand Rapids, 1st Cong. ch. 38 08
La Crosse, 1st Cong. ch. 165 00
Longwood, 1st Cong. ch. 8 00
Wauwatosa, 1st Cong. ch., toward support Rev. R. S. Rose, 75 00
Whitewater, Cong. ch. 27 00
———, Friend, 28 00— 341 08

Legacies.—Beloit, Ellen B. French, add'l, 185 00

526 08

Minnesota

Anoka, Cong. ch. 10 35
Dodge Center, Sophia S. Dodge, 3 00
Fairmont, Cong. ch. 3 77
Faribault, Cong. ch. 108 31
Mankato, Cong. ch. 10 58
Mapleton, Cong. ch. 1 90
Medford, Cong. ch. 6 90
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 159.45; Como-av. Cong. ch., 100; Lyndale-av. Cong. ch., 16.80; Lynnhurst Cong. ch., of which 10 for Talas, 16.32; 5th-av. Cong. ch., 16.20, 308 77
Monticello, Cong. ch. 6 89
Northfield, 1st Cong. ch., toward support Dr. P. T. Watson, 80 00
Rose Creek, Cong. ch. 1 15
St. Paul, Olivet Cong. ch. 57 50
Staples, W. H. M. U. 3 00
Waseca, Cong. ch. 9 55 — 611 67

Iowa

Eldora, C. M. Duren, 25 00
Grinnell, Students and alumni of Grinnell College, for educational work in Lintsing and Pangchwang, 906 87
Montour, R. M. Tenny, 900 00— 1,831 87

Missouri

New Cambria, W. D. Roberts, for work in China, 1 00
Sedalia, 1st Cong. ch. 59 31— 60 31

North Dakota

Cackle, Ger. Parish Cong. ch. 15 90

South Dakota

Badger, Cong. ch. 4 00
Belle Fourche, Cong. ch. 8 80
Drakola, Cong. ch. 4 32
Troy, Cong. ch. 1 60— 18 72

Nebraska

Weeping Water, 1st Cong. ch. 20 00

Kansas

Alton, Cong. ch., Friend, 30 00
Leavenworth, Cong. ch., Member, 30 00
Newton, 1st Cong. ch. 9 00
Onaga, 1st Cong. ch. 10 00
Ottawa, Agnes Graham, for India, 25 00
Wakeeney, Mrs. Hugh Tidball, 5 00— 109 00

Colorado

Berthoud, Ger. Cong. ch., Jacob Fahrenbruch, toward support Rev. C. H. Maas, 6 00
Flagler, 1st Cong. ch. 9 00
Fort Collins, Ger. Cong. ch., toward support Rev. C. H. Maas, of which 10 from Jacob Sitzman, 110 00
Greeley, Ger. Cong. ch., toward support Rev. C. H. Maas, 18 00— 143 00

Young People's Societies

Alabama.—Beloit, Union Y. P. S. C. E., for Mt. Silinda, 2 00
Illinois.—Chicago, The Miss. Study and Prayer Union of The Moody Bible Institute, for Mt. Silinda, 12 50
Wisconsin.—Spring Valley, Y. P. S. C. E. 5 00
Kansas.—Onaga, 1st Y. P. S. C. E. 2 00
Colorado.—Loveland, 1st Ger. Y. P. S. C. E., toward support Rev. C. H. Maas, 15 00

36 50

Sunday Schools

Illinois.—Cedar Point, Cong. Sab. sch., toward support Rev. J. P. Dysart, 10; Chicago, Tab. Cong. Sab. sch., 5; Payson, Cong. Sab. sch., for work in Adana, 25.32; Seward, Cong. Sab. sch., 7.81, 48 13
Minnesota.—Minneapolis, Lyndale-av. Cong. Sab. sch., for Sholapur, 20; do., 5th-av. Cong. Sab. sch., 16, 36 00
Iowa.—Shenandoah, Cong. Sab. sch. 12 70
Missouri.—Sedalia, 1st Cong. Sab. sch. 4 00
Nebraska.—Ainsworth, Cong. Sab. sch. 26 12
Kansas.—Onaga, 1st Cong. Sab. sch. 2 50

129 45

Idaho

Challis, Cong. ch. 13 00
Grand View, Cong. ch. 3 00— 16 00

Washington

Seattle, Pilgrim Cong. ch., 100; University Cong. ch., 75, 175 00

Oregon

Forest Grove, Cong. ch. 10 82
Hillside, Cong. ch. 19 65— 30 47

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cloverdale, Cong. ch. 6 00
Oakland, 1st Cong. ch. 10 00
Petaluma, 1st Cong. ch. 12 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
San Jose, 1st Cong. ch. 60 00— 175 00
Less.—Los Angeles, 1st Cong. ch., item acknowledged in March *Herald*, transferred, 500 00

Young People's Societies

Washington.—Hillyard, Y. P. S. C. E., for native worker, care Rev. E. Fairbank, 25 00

Sunday Schools

Oregon.—Freewater, Federated Sab. sch. 1 70

MISCELLANEOUS

From the *American Missionary Association*
Irving C. Gaylord, New York City, Treasurer
Income of Avery Fund, for missionary work in Africa, 2,140 64

Mindanao Medical Work

New York, Scarsdale, Friend, 100 00

Germany

———, Kaiser's Jubilee Fund, for work in Marshall Islands, 711 00

Bulgaria

Samokov, Evan. ch. 5 80

Ireland

———, Friend of E. R. Burpee, 80 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,152 57	
For house fund for missionaries in Africa,	27 00	
For salary of missionaries in West Turkey,	20 00	
For school building, care Miss M. L. Graffam,	3,000 00	
For kindergarten, care Miss Caroline Silliman,	100 00	
For Bible-woman, care Miss A. L. Millard,	72 00	
For girls' school building, Mt. Silinda,	1,250 00	
For nurses' home, Aintab,	75 00	
For girls' school, Uduvil,	250 00	17,946 57

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 3,500 00

For Adana Building Fund,	3,500 00	
For building, care Miss Emily S. Hartwell,	370 00	7,370 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California Treasurer 1,100 00

26,416 57

Additional Donations for Special Objects

Maine.—Bangor, Hammond-st. Cong. ch., Mrs. E. L. Duren and family, for kindergarten, care Miss Nellie A. Cole, 2; Farmington, Friend, for use of Dr. and Mrs. H. N. Kinnear, 100; Hampden, Friends, for native helper, care Rev. R. A. Hume, 25; Portland, St. Lawrence Y. P. S. C. E., for use of C. L. Storrs, 7, 134 00

Vermont.—Derby, Mrs. Nellie G. Barnes, for hospital, care Dr. H. N. Kinnear, 1; West Brattleboro, 1st Cong. ch., Edward S. Clark, for medical work, care Dr. C. E. Clark, 15; Westmore, Mrs. James Richmond, for work, care Dr. H. N. Kinnear, 2, 18 00

Massachusetts.—Belchertown, Rev. Edward P. Kelly, for Central Turkey College, care Rev. J. E. Merrill, 5; Boston, Trinity Cong. ch. (Neponset), Mrs. Ella T. Dixon, for hospital, care Dr. H. N. Kinnear, 2.50; do., Mt. Vernon Cong. ch., Clara E. Townsend, for Girls' Industrial School, care Miss Eva M. Swift, 1; do., Union Cong. Sab. sch., for pupil, care Dr. E. L. Bliss, 15; do., Int. Y. P. S. C. E. of 2d Cong. ch. (Dorchester), for work, care Luther R. Fowle, 15; do., Mrs. Sarah D. Lane, for Philippopolis church property, 100; Brookline, Harvard Cong. ch., Mrs. A. S. Lovett, for hospital, care Dr. H. N. Kinnear, 10; do., Mrs. G. M. Adams, for Shattuck Mem. Hall, Oorfa, 1; Cambridge, Dr. and Mrs. H. L. Clark, for new church, care Rev. E. H. Smith, 3; do., P. H. Tufts, for Shattuck Mem. Hall, Oorfa, 2; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for native worker, care Rev. E. P. Holton, 25; Fall River, Central Y. P. S. C. E., Chinese Dept., for pupil, care Rev. C. A. Nelson, 35; do., 1st Cong. Sab. sch., for scholarships, care Rev. E. H. Smith, 20; do., Mrs. Robert A. Wilcox, for church, care do., 5; Haverhill, L. H. Noyes, for hospital, care Dr. H. N. Kinnear, 2; Haydenville, Y. P. S. C. E., Hattie J. Rice Mem. Fund, for work, care Rev. C. A. Nelson, 13.50; Northampton, Mrs. S. E. Bridgman, for a well, care Dr. and Mrs. F. F. Tucker, 50; Somerville, Highland Cong. ch., Climena Philbrick, of which 10 for pupils and 5 for church, care Rev. E. H. Smith, 15; South Hadley, Mrs. Quincy Blakely, for work, care Rev. F. H. Leslie, 5; Springfield, Union Chinese Sab. sch., for work, care Rev. C. A. Nelson, 25; do., Friend, for pupil, care Miss M. M. Haskell, 5; Worcester, Old South Cong. ch., Christian Fellowship League, for kindergarten, care Rev. C. B. Olds, 50; do., Union ch., Women's Soc., for work, care Rev. John Howland, 14.10, 419 10

Rhode Island.—Kingston, Philip E. Tyler, for new church, care Rev. E. H. Smith, .25; Providence, Central Cong. ch., Ministering Children's League, for work, care Mrs. P. L. Corbin, 30; do., do., do., Dorothea and John Crosby Moore, for pupil, care Miss M. E. Andrews, 25, 55 25

Connecticut.—Cornwall, Young People's Miss. Soc., for work, care Dr. C. D. Ussher, 15; do., Emily and Marian Marsh, for pupil, care Mrs. Otis Cary, 25; Coventry, 2d Cong. ch., W. F. Pitkin, for hospital, care Dr. H. N. Kinnear, 5; East Woodstock, Julia D. May, for new church, care Rev. E. H. Smith, 2; Hartford, Mrs. Alfred M. Hitchcock, for work, care do., 2; Lebanon, Y. P. S. C. E., for new church, care do., 10; Mansfield, Ada Chaplin Mission Band of 1st Bapt. ch., for pupil, care do., 10; New Haven, Mrs. Agnes W. Heermance, for beds in hospital, care Dr. F. F. Tucker, 42; do., Mrs. Sarah J. Tibbals, for new church, care Rev. E. H. Smith, 10; Pomfret, Y. P. S. C. E. and friends, for church, care Rev. E. H. Smith, 11.66; ———, Friend, for bed in hospital, care L. B. Fritts, 250; ———, Friend, for hospital work, care Dr. H. N. Kinnear, 5, 387 66

New York.—Austin, Friend, for hospital, care Dr. H. N. Kinnear, 2; Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Rev. and Mrs. W. S. Woolworth, for use of Rev. F. E. Jeffery, 15; Carthage, Mrs. Sarah L. Woodin, for hospital, care Dr. H. N. Kinnear, 1; New York, Rev. E. L. Smith, 50, Wm. I. Washburn, 100, Edwin H. Baker, 50, Joseph E. Brown, 25, Lucien C. Warner, 25, and E. E. Sanderson, 10, all for library, Madura College, 260; do., W. H. Morris, for hospital, care Dr. F. D. Shepard, 5; Poughkeepsie, Mrs. H. W. Winslow, for hospital work, care Dr. J. K. Marden, 250; Syracuse, Plymouth Cong. ch., for work in Bourgas, Turkey, 26.81, 579 81

New Jersey.—Collingswood, Miss E. T. Thomas, for work, care Rev. E. H. Smith, 50; do., Edw. S. Sheldon, of which 10 for work and 5 for church, care Rev. E. H. Smith, 15; ———, M. W. P., for work, care Miss Dora J. Mattoon, 10, 75 00

Pennsylvania.—Harrisburg, Daniel S. Lowe, for Boys' School, care Rev. E. H. Smith, 10; Haverford, Wm. W. Baker, for work, care Dr. and Mrs. H. N. Kinnear, 5; Montrose, Annie E. Brewster, for work, care Rev. J. R. Brewster, 6; do., Mrs. C. N. Lyons, deceased, for hospital, care Dr. H. N. Kinnear, 2; Nazareth, W. W. Moon, for do., care do., 5; Philadelphia, Susan G. Shipley, through Nat'l

Armenia and India Relief Assn., toward support Dr. Ruth A. Parmelee, 400, 428 00
Ohio.—Berea, Mrs. J. G. Matthews, for hospital work, care Dr. H. N. Kinnear, 5; Cleveland, Pilgrim Cong. Sab. sch., for use of Rev. G. D. Wilder, 57.14; Oberlin, 1st Cong. ch., Mrs. P. A. Crafts, for native helper, care do., 15; do., Oberlin-Shansi Mem. Assn., for expenses of Shansi Mem. Academy, 3,100; do., Rev. Henry C. King, for work, care Rev. F. B. Bridgman, 5; do., Wm. J. Hutchins, for library, care Rev. Ernest Pye, 23.50, 3,205 64
Florida.—Okahumpka, Rev. J. F. Galloway, for hospital, care Dr. H. N. Kinnear, 6 40
Mississippi.—Moorhead, Mrs. A. M. Pond, for purchase of land, care Mrs. M. L. Sibley, 100 00
Louisiana.—New Orleans, Ladies' Miss. Soc. of Straight University, through W. M. U., of which 3 for work, care Miss S. S. Holt, and 3 for work, care Miss M. K. Hastings, 6 00
Illinois.—Chicago, Mrs. F. E. Curtis, 3, and M. A. H., 50, both for King Memorial School, care Miss C. R. Willard, 53 00
Michigan.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 250 00
Wisconsin.—Beloit, Mrs. Ellen C. Field, for girls' house, care Mrs. M. W. Ennis, 35 00
Minnesota.—Minneapolis, D. D. Webster, for native workers, care Rev. W. M. Stover, 30; St. Cloud, St. Cloud Alumni, for pupil, care Miss E. M. Atkins, 10, 40 00
Iowa.—Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35 00
Missouri.—St. Louis, Pilgrim Cong. Sab. sch., Wm. B. Jones Class, for pupil, care Rev. B. V. Mathews, 10; Windsor, Emma Howe, for hospital, care Dr. H. N. Kinnear, 2, 12 00
Nebraska.—Lincoln, Girls of the School of Agriculture, for Girls' School, care Miss Stella Loughridge, 25.50; Verdon, Jennie Robertson, for hospital, care Dr. H. N. Kinnear, 1, 26 50
Kansas.—Chanute, J. F. Hughes, for pupil, care Rev. H. A. Maynard, 10; Ottawa, Mrs. G. F. Stephenson, for work, care Miss Grace A. Funk, 30, 40 00
Washington.—Ritzville, Simon Kison, for pupil, care Rev. Wm. Hazen, 25 00
Oregon.—Forest Grove, Friends, through Rev. R. M. Cole, for kindergarten, care Miss Nellie A. Cole, 25 00
California.—Hollywood, Mrs. Nellie A. Darling, for pupils, care Miss Sarah Stimpson, 15; Los Angeles, Olivet Cong. ch., Ladies, for hospital work, care Dr. J. K. Marden, 11; Pomona, Mrs. Fred Whyte, for do., care do., 5; Santa Monica, Presb. ch., Ladies' Soc., for hospital, care do., 25; Saratoga, Sadie Eastwood, for work, care Mrs. John C. Martin, 5, 61 00
Canada.—Wiarton, Thomas Baldwin, of which 5 for new church, care Rev. E. H. Smith, 35 for native preacher, care do., and 5 for use of Dr. H. N. Kinnear, 45 00
America.— ———, C. S. S., for work in Bourgas, Turkey, 50 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care the Misses Melville,	30 00	
For vacation of Miss Mary E. Kinney,	25 00	
For work, care Miss Fanny E. Burrage,	5 27	
For work, care Miss Alice P. Adams,	10 00	
For school, care Mrs. F. H. Leslie,	5 00	
For use of Miss Alice C. Bewer,	28 00	103 27

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For use of Miss F. K. Bement,	27 50	
For use of Miss Edith C. Tallmon,	88 71	
For pupil, care Miss Grace A. Funk,	4 50	
For kindergarten, care Miss Nellie A. Cole,	25 00	145 71

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer

For hospital, care Dr. H. N. Kinnear,	50 00	
For work, care Dr. Susan B. Tallmon,	5 00	
For home for Bible-woman, care Rev. H. J. Bennett,	200 00	255 00
		6,616 34
Donations received in March,		51,433 54
Legacies received in March,		28,462 95
		79,896 49

Total from September 1, 1913, to March 31, 1914. Donations, $449,582.24; Legacies, $77,835.39 = $527,417.63.

Albanian Work

Vermont.—Hubbardton, Mrs. W. Rand, 5 00
Massachusetts.—Dover, Friend, 1; East Northfield, Readers of *Record of Christian Work*, 25; Newton, Eliot ch., Friend, 50; do., James E. Clark, 200; do., Miss Mildred Clark, 10; South Hadley, Mrs. Quincy Blakely, 5; Westboro, Cong. ch., 37.80, 328 80
Connecticut.—Bristol, Federation of chs. 10 00
Ohio.—Cleveland, First Cong. ch., Lucia Stickney, 500; Bettie Dutton, 65, and Ruth Winch, 5; do., Euclid-av. Cong ch., Willard Brown, 100, 670 00
Tennessee.—Nashville, Fisk University, Friends, 2 00
Illinois.—Chicago, R. J. Bennett, 100; Oak Park, 2d Cong. ch., 20, 120 00
Michigan.—Detroit, Mary E. Hawkins, 10, Wellington M. Logan, 6, and Arthur J. Stock, 5, 21 00
Wisconsin.—Rochester, Cong. ch. 2 63
Missouri.—New Cambria, W. D. Roberts, 1 00
South Dakota.—Athol, Rev. and Mrs. S. B. Willis, 5 00
Nebraska.—Franklin, Rev. G. M. Knapp, 75 00
Kansas.—Ottawa, Alice C. Graham, 1 00
California.—Berkeley, First Cong. ch., 12; Los Angeles, 1st Cong. ch., 500, 512 00
1,753 43

Henry Martyn Memorial Fund

Vermont.—Strafford, Cong. Sab. sch., Mrs. Bush's Class, 3.20, Anna Cummings, 5, Mrs. Kent and daughter, 3, Mr. Cummings, 2, Mrs. Darling, 1, and Mrs. Stone, .25, 14 45
Massachusetts.—Barre, Emma M. Moore, 5; Boston, 2d Cong. ch. (Dorchester), Go Forth Mission Class, 5; Enfield, Mrs. Henry M. Smith and Marion A. Smith, 6; Vineyard Haven, Wm. A. Robinson, 1, 17 00
Connecticut.—Talcottville, Mrs. C. D. Talcott, 10 00
41 45

Van College Fund

Illinois.—Chicago, through Rev. G. C. Raynolds, 245 74
Missouri.—Kansas City, John B. White, 50; St. Louis, K. T. Nushan, 20, 70 00
315 74

Your Will
The Virtue of Legacies

WHY should you make a will? In order that your money or your care may continue to help some dear or dependent person or cause; because you wish to bestow some precious gift on those you leave behind; or because you are a part of a great work in which you still wish to have a share, although no longer in the body. A will drawn in favor of the American Board may easily carry out all these purposes.

By making a *Conditional Gift* to the Board you may be sure that your dependent relatives and friends will be cared for as long as they need care.

By making a *Legacy* to the Board you can still have a part in the missionary work you have loved and aided and can continue to share in the administration of *Our Lord's Great Legacy* — The gospel to every creature. In old days making a will was a religious act. The document began with the words, "*In the name of God, Amen!*" In a will drawn in this spirit there is room for friends and relatives, for local institutions and denominational interests. And there is surely room for the millions crying for the help the Gospel alone can bring. Think it over.

When you make your will include a legacy for the American Board of Commissioners for Foreign Missions.

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Correspondence may be addressed to any officer of the Board, 14 Beacon Street, Boston. Legal name, to be used in legacies, The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812.

Photo by Underwood & Underwood

THE MOSQUE OF OMAR, JERUSALEM